

LECTURES

ON THE

HISTORY OF THE CHURCH OF GOD,

(A.D. 31—168.)

DELIVERED AT

TETBURY, GLOUCESTERSHIRE.

BY THE

REV. W. R. BROWNLOW, M.A.,

TRINITY COLLEGE, CAMBRIDGE.

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MDCCCLXI.

TO THE INHABITANTS OF TITBURY,
-
FOR WHOSE SAKE
THESE LECTURES WERE ORIGINALLY PREPARED,
THEY ARE NOW DEDICATED
AS A SLIGHT TOKEN OF THE AUTHOR'S
GRATEFUL REMEMBRANCE
OF THE MANY KINDNESSES AND ENCOURAGEMENTS
HE RECEIVED DURING
THE THREE YEARS HE LABOURED AMONGST THEM.

INTRODUCTION.

THE following Lectures were delivered during the winter of 1858, 59, in the Assembly Rooms, Tetbury; and were illustrated by pictures selected from the publications of the *Working Men's Educational Union*. A numerous and attentive audience testified the interest which the subject excited, and surprised the Lecturer by the patience with which they listened to very long extracts from the early Fathers. Many who heard the Lectures expressed their wish to refer to them again; and the Author thought that any brother Clergyman desirous of giving a similar course, might be saved much unnecessary trouble in collecting materials, if these Lectures, corrected and slightly enlarged by a few additional extracts, were published.

It is unnecessary for the Author to trouble the reader with the reasons which induced him to prepare these Lectures, or the plan which he has followed in their compilation. He will, therefore, merely observe

that they are not so much a History, as Lectures on a History; and that they assume in the reader a general knowledge of the doctrines of Christianity, and of the facts contained in the Sacred Scriptures. The authorities for statements are for the most part given at the foot of the page.

TORQUAY,

Michaelmas, 1861.

ERRATA.

<i>Page</i>	31,	<i>line</i>	19,	<i>for</i>	of writing,	<i>read</i>	of his writing.
"	52,	"	20,	"	second	"	Third.
"	53,	"	17,	"	conferred	"	received.
"	59,	"	4,	"	infesting	"	infesting.
"	67,	"	21,	"	treats	"	treats on.
"	92,	"	26,	"	coin	"	corn.
"	147,	"	1,	"	text	"	test.
"	150,	"	22,	"	a picture	"	a true picture.
"	194,	"	6,	"	Antinus	"	Antinous.
"	227,	"	36,	"	TEMPORA	"	TEMPORA.

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LECTURES.

ON THE

HISTORY OF THE CHURCH OF GOD.

LECTURE I.

1. It is forty days after Easter, and the little
A.D. 31.¹ band of disciples, who have witnessed the
Ascension Day. Ascension of JESUS into heaven, descend
Acts I. the Mount of Olives, and re-enter Jerusalem. Their
Head is in heaven, and though the angels have told
them that He will come again in like manner as He
ascended thither; yet, at present, they have no living
bond of union with Him except that of faith, and hope
that His promise will be fulfilled, and the power from on
high be sent, even the HOLY GHOST, who is to be their
Comforter, their Teacher, and their Sanctifier, until
Jesus Himself shall come again. But they have a
mighty work to do. The Apostles have sounding in
their ears the commission their LORD had given them:
“As My FATHER hath sent Me, even so send I you.”²
“All power is given unto Me in heaven and in earth. Go
ye therefore, and teach [or, make disciples of] all nations,
baptizing them in the name of the FATHER, and of the
SON, and of the HOLY GHOST; teaching them to observe
all things whatsoever I have commanded you.”³ They

¹ According to Burton.

² S. John xx. 21.

³ S. Matt. xxviii. 18—20.

are assured of their power, as well as their mission being the same as that of JESUS CHRIST Himself, for He has breathed on them and said, "Receive ye the HOLY GHOST: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."¹ They are the sole depositaries of the truth of GOD—on their word depends the salvation of the whole world, for JESUS had told them, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."² And yet, with all these promises, with all this weighty commission resting upon them, they are not to presume to begin their work, until the HOLY GHOST comes down from heaven to fill them with light and love, and power.

II.
Election of S.
Matthias.
Acts i. There were more than five hundred who had seen the LORD before His Ascension.³ Of these one hundred and twenty were assembled together, when S. Peter stood up, and called upon them to prepare for the promised Power from on high, by filling up the Apostolic throne from which the traitor Judas had fallen. We see here that the twelve are distinguished from the rest of the brethren; and we also see that the decisions of these twelve, with the hundred and eight others who were with them, are considered binding upon the whole company of believers. And that this election was acknowledged by GOD, we learn from S. Paul, who tells the Corinthians, that the LORD was seen after His resurrection "of Cephas, then of the *twelve*."⁴

III.
Descent of the
HOLY GHOST.
Acts ii. The day of Pentecost at length had fully come. It was the day on which the harvest was completely gathered in, and two loaves of the bread made with the new corn were presented before the LORD. The first sheaf of the harvest—typical of CHRIST, the first fruits of them that slept—had been waved before GOD on Easter Day; and now, fifty days after, two loaves made with leaven—symbolical of the Church, composed of Jews and Gentiles,

¹ S. John xx. 22, 23. ² S. Mark xvi. 15, 16. ³ 1 Cor. xv. 6.
⁴ 1 Cor. xv. 5. Compare Acts i. 21, 22.

leavened with human frailty—were to be offered to the LORD.¹ The disciples, not only the hundred and twenty, but *all* are with one accord in one place, when, with accompanying signs and wonders, the HOLY GHOST comes down and unites them with their Head in heaven. Here then we see the Church of God complete as the Body of CHRIST, “the fulness of Him that filleth all in all.”² She is indeed in her infancy, but she is complete, just as the body of an infant is as complete as that of a full-grown man. JESUS the Head is in heaven, His members are still on earth; but they are united to Him and to one another by a living bond, (and that bond is none other than the same HOLY GHOST, in Whom the FATHER and the SON are One,³) so that what His Church on earth does is as though JESUS Himself did it, and what His Church suffers He feels.⁴

Let us now glance for a moment at the world immediately around them. Jerusalem is full. It is the Feast of Pentecost. And, as when Alexander the Great had subverted the Persian monarchy, the Jews (who had been in captivity successively under the kings of Babylon, Media, and Persia) dispersed themselves over the whole Macedonian empire; so, when the Roman arms had subdued the most important part of those countries which had owned Alexander as their ruler, there were Jews to be found in every province of the Roman empire. Some from all these, both Jews and proselytes, were assembled at Jerusalem to keep the Feast. They had heard of the shameful death to which JESUS had been condemned. They

¹ Lev. xxiii. 10—21. Compare v. 17, “they are first fruits unto the LORD,” with S. James i. 18, and Rom. xi. 16.

² Eph. i. 22, 23.

³ S. John xvii. 21—23, 26.

⁴ This point is thus dwelt upon, because there is a very common, but most erroneous, conception of the Church, which represents it as a collection of individuals, each of whom has received the gift of the HOLY GHOST, and any two or three of whom meeting together form a Church. Whereas, an attentive consideration of the events of the Day of Pentecost shows, that the Church of God was formed by the HOLY GHOST coming down and inhabiting at once a whole company of believers, thus making them one Body, which was indeed to be enlarged by individuals having the requisite dispositions being admitted into it, but which was still the one selfsame living Body whose existence was to endure for ever.

probably believed the false report, so industriously circulated, of His Body having been stolen away by His disciples, and their minds were doubtless much incensed against His few and despised followers. Suddenly, just before the daily morning sacrifice was offered, at nine o'clock, the doors of the house where these poor Galilean fishermen used to take refuge are burst open, and a multitude pour forth, filled with the same Spirit who had inspired the ancient prophets; and, what is more wonderful still, the assembled multitude from Parthia, or Media, or Persia, or Mesopotamia, or Arabia, whether they are inhabitants of Judæa or Cappadocia, Pontus, Asia, Phrygia, or Pamphylia, whether they come from Crete or from Egypt, from Cyrene or from Rome, each hears them telling forth, in his own native tongue, the wonderful works of God. They knew, by the prophecies of Daniel, that the time of the MESSIAH'S appearing was at hand,¹ and now they listen in wonder and awe to S. Peter, who stands up with the eleven other Apostles, and preaches the first Christian sermon.

He tells them that this is no natural excitement, of men drunk with new wine; it is the HOLY GHOST, spoken of by the prophet Joel, which should be poured out before the great day of the LORD.² He then goes on to show, that that same JESUS whom they had crucified had been raised up by God according to the Scriptures, and that this outpouring of the SPIRIT, which they could not but see and hear, was the proof of His being now at the right hand of God, and of His being both LORD and CHRIST.

IV.
Conversion of
3000 Jews.
Acts ii.

Their hearts were pricked by the preventing grace of God, and, when they humbly begged to be taught what they were to do, the Apostle exhorted them, "Repent, and be baptized, every one of you, in the name of JESUS CHRIST, for the remission of sins, and ye shall receive the gift of the HOLY GHOST;" and then he pointed out the future calling of the Gentiles, saying, "The promise is to you and to your children, and to *all that are afar off*, even as

¹ Dan. ix. 24, &c.

² Joel ii. 28, &c.

many as the LORD our GOD shall call." Three thousand responded to the call, and were added to the Body in which the HOLY GHOST was come to dwell. They persevered in the doctrine and communion of the Apostles; they assembled for prayer every day in the temple; but they "broke Bread" at home in their own houses. By the "breaking of Bread" is meant the Holy Eucharist, which they could not celebrate except with baptized believers. They took their food together—love breaking down all distinctions of earthly rank—and they were filled with heavenly joy, and (for a time) were in favour with all the people, and the LORD added daily to their numbers.

V.
Healing of the cripple.
Acts iii.

We have seen the Apostles exercising their power of forgiving sins, by baptizing for the remission of sins, and we have seen God owning their acts, by filling with the gift of the HOLY GHOST those who were thus baptized; it only remains for them to prove their authority to do so to the eyes of all, and to repeat in act the words of their LORD, "Whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk?"¹ Accordingly, we find S. Peter and S. John going up to the evening sacrifice at three in the afternoon, the same hour in which JESUS had offered Himself without spot to GOD and died upon the Cross. A cripple, who had never walked during the forty years of his life,² lies at the gate of the temple, and, as he asks for alms, S. Peter bids him, "Look on us." He does so, and the Apostle says, "Silver and gold have I none, but such as I have give I thee: In the name of JESUS CHRIST of Nazareth, rise up and walk." He rose up at once, and walked and leaped as he followed them into the temple, praising GOD. The people soon flock around, but S. Peter bids them not to "look so earnestly on us, as though by our own power or holiness we had made this man to walk," and directs their faith to JESUS, of whose resurrection-power this miracle is an evident proof. Five thousand received the word, and were added to the Church.

¹ S. Matt. ix. 5.² Acts iv. 22.

VI.

Opposition of
Sadducees and
priests.

Acts iv.

Hitherto the Apostles had met with no opposition; but now, envy of their popularity, and the influence of the Sadducees, (who were exasperated at the resurrection, the very doctrine of which they denied, being publicly preached as an accomplished fact, beyond all doubt,) excited the Jewish priests against the Apostles; and the captain of the temple, the commander of the Levites, who watched there day and night, came upon them and imprisoned them. The next day they were brought before the Sanhedrim, the supreme council of the Jews, which only sat in judgment upon affairs of the greatest importance, such as the crime of a whole city or tribe, or of the High Priest, or to examine the claims of a false prophet. Before this venerable assembly, in which the High Priest presided, S. Peter boldly confessed JESUS CHRIST. No exception could be made against the miracle, for the man that had been healed was present; and the council, therefore, strictly charged the Apostles to speak no more in this Name, and let them go. S. Peter and S. John accordingly returned to the faithful, and related all that had happened, when the whole company united in glorifying God, and in prayer for grace to preach the Word with boldness, and that He would confirm the Word by miracles. Their prayer was answered, and the power of God was sensibly felt by the shaking of the house in which they were assembled.

VII.

Condition of
the Church.

Acts iv.

We have now a beautiful picture of the infant Church of God. The whole multitude—of some ten thousand persons—were of one heart and of one soul, and this unity, produced by the indwelling of the HOLY GHOST, was so powerful an energy, that, as children of one FATHER, none of them considered that anything he possessed was his own, but they had all things common. The rich sold their possessions that the poor might have no want, and a special instance is given us, in the person of Barnabas, a Levite of Cyprus, who having land sold it, and brought the money, and laid it at the Apostles' feet. Now was fulfilled the words of the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in

unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments."¹ The heavenly ointment of the HOLY GHOST descended from the Head of the Church at the right hand of the FATHER, and was diffused over the whole Body, filling each member according to his measure;² while the same constraining power of Divine love caused each individual to throw all his earthly possessions into the hands of Him who had redeemed him with His Blood; and, as the streams of Divine doctrine flowed out from the Apostles to the lowest extremity of the Body of CHRIST, so his worldly possessions flowed back in a rich stream to the feet of CHRIST's representatives on earth, and they who sowed spiritual things reaped carnal things,³ not for their own profit, but for the benefit of the whole community.

VIII. This bright picture was however soon marred. Satan filled the hearts of one Ananias and Sapphira his wife, and persuaded them to bring part of the price of the land they had sold, as though it were the whole, that they might feed their covetousness, and yet enjoy the credit of being true disciples. But the SPIRIT of GOD in S. Peter instantly exposed this falsehood, and the wretched man and his wife fell down dead by the Divine judgment; a fearful reminder to the believers of the words of JESUS, "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."⁴ This terrible judgment prevented any joining themselves to the Church when they had not the requisite dispositions, and brought a holy fear of the living GOD, whose temple they were now known to be, upon all the faithful.

IX. The Apostles continued to work miracles, and the words of our LORD,⁵ that Christians should do works even greater than those which He did Himself, were accomplished; for we read, "that they brought the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter pass-

¹ Psalm cxxxiii. 1, 2.

² Rom. xii. 3; Eph. iv. 7.

³ 1 Cor. ix. 11.

⁴ S. Matt. xvi. 19.

⁵ S. John xiv. 12.

ing by might overshadow some of them: and there came a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one."

X.
Apostles beaten.
Acts v. This miraculous power again fills the Sadducees and the High Priest with envy, and the Apostles are imprisoned; but an angel opens the prison doors, and sends them into the temple, where they are found by the officers preaching the Word of life. They are now brought a second time before the Sanhedrim, where S. Peter again boldly confesses CHRIST, and declares the Church and the HOLY GHOST to be the witnesses of the resurrection of JESUS. The Sanhedrim, unable to resist the power of his words, take counsel to put the Apostles to death; but Gamaliel (the instructor of S. Paul,¹ and one of the most venerable doctors of the Pharisees) interfered, and persuaded the rest to leave the matter to the judgment of God, who would show whether this new religion was from Him, or whether it was merely a human device, like the sects of two false prophets who had lately come to nought. Accordingly, the Apostles are beaten, and again forbidden to speak in this Name; but they depart, rejoicing that they are counted worthy to suffer shame for the Name of JESUS, and continue, both in the Temple and at home, to teach and preach JESUS CHRIST.

XI.
Institution of
Deacons.
Acts vi. The number of the disciples continued to increase rapidly, and the difficulties of the daily distribution of alms were proportionably greater. The Hellenists, or those Jews who spoke Greek, were the first to complain; and, accordingly, the Apostles, unable to leave the more important work of ministering the Word and Sacraments, bade the faithful choose out seven men, of good reputation, full of the HOLY GHOST and wisdom, and promised to appoint them to see to the proper distribution of the alms. This was the occasion of the institution of the Order of Deacons, whose special work was to take care of the temporal necessities of the people, but who shortly

¹ Acts xxii. 3.

became servants of the LORD's Table, and assistants in the celebration of the Holy Mysteries.¹ The names of these seven were Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas a proselyte of Antioch. These they brought to the Apostles, who, when they had prayed, laid their hands on them. That GOD owned this institution we know, by the Word increasing, the disciples multiplying, and even a number of the Jewish priests submitting to the Faith.

XII.
Martyrdom of
S. Stephen.
Acts vi., vii.

S. Stephen, the first of the seven, did not confine himself to the distribution of alms, but, filled with faith and the power of the HOLY GHOST, worked many miracles among the people, and his unanswerable arguments so confounded the Jews, who were from the provinces, probably men of education, from Cyrene and Alexandria, Cilicia and Asia, that, unwilling to bow before the Word of GOD, they determined to wreak their vengeance upon S. Stephen. They had him accused before the Sanhedrim of blasphemy, and the eloquent defence that he made (in which he showed the dealings of GOD with their fathers from the time of Abraham, and how they had resisted the same SPIRIT of GOD by which he was speaking then) so exasperated the Jews, that they gnashed on him with their teeth. And when he raised his eyes to heaven, and declared how he saw the heavens open, and there standing at the right hand of GOD that same JESUS Whom they had rejected, and Who before this very council had foretold, "Hereafter ye shall see the Son of Man sitting on the right hand of power;"²—they stopped their ears, and ran upon him with one accord, and dragged him out of the city and stoned him.³ It is

¹ It is easy to see how this transition would take place. The Deacons having charge of the offerings laid at the Apostles' feet, would be the natural collectors of those offerings, which the Apostles would probably present on the Holy Table. The Bread and Wine to be used in the Holy Eucharist was taken from the oblations, and after consecration the sacred elements would be likely to be distributed by the same persons who had brought them to the Altar.

² S. Matt. xxvi. 64.

³ The spot is still shown, near the gate at the N.E. of the Temple wall, which is called S. Stephen's gate.

enough for the disciple that he be as his Master, and the servant as his LORD; and as the stones of his murderers overwhelmed this first blessed martyr of JESUS, he was heard praying, "LORD, lay not this sin to their charge," and commending his soul into his SAVIOUR'S keeping, he fell asleep. Carefully and devoutly did the faithful gather up the precious remains of the first of their company who had thus triumphed over death; and, by their public lamentation over him, testified their full concurrence with the principles for which he had laid down his life.

The prayer, of S. Stephen was not in vain.

XIII.
Persecution at
Jerusalem.
Acts viii.

There was a young man there who, in his zeal for the law, had even assisted at the murder of the saint, and kept the clothes of the witnesses who were the first to stone him. We shall hear of him again. In the meantime, as though Satan had now discovered that, if he could not touch the souls of believers, he could at any rate torment and kill their bodies, a furious persecution of the Church broke out in Jerusalem. It would seem that Pilate was absent at Cæsarea, so that the High Priest was left with liberty to govern Jerusalem, for we find him issuing letters, authorizing houses to be searched, and men and women to be imprisoned. Our Blessed LORD had told His disciples, "When they persecute you in this city, flee ye into another;"¹ and so they were scattered abroad, throughout Judæa and Samaria, and carried the Gospel wherever they went. The Apostles, however, remained at Jerusalem; and it is probable that it was about this time that S. James the Less (the son of Mary the wife of Cleophas, sister to the Blessed Virgin; and hence, after the custom of the Jews, called the LORD'S brother) was appointed Bishop of Jerusalem. It is, indeed, said by some that he was appointed by CHRIST Himself, and S. Paul tells us that the LORD vouchsafed a special apparition of Himself, when "He was seen of James, then of all the Apostles."² But, however this may be, we never hear of S. James departing from Jerusalem, where we find him taking the lead in all matters of discipline,³ and finally laying down his life, as will appear further on.

¹ S. Matt. x. 23.

² 1 Cor. xv. 7.

³ See Gal. i. 19; ii. 12; Acts xii. 17; xv. 13; xxi. 18.

XIV.
S. Philip at Sa-
maria.
Acts viii.

The first of the seven Deacons having thus gloriously ended his testimony, we are next told of the second Deacon, Philip, who is also spoken of as the Evangelist,¹ or Gospel-preacher. He went to Samaria,² and by preaching CHRIST to them, showed that the religion of JESUS was not to be confined by the narrow national prejudices of the Jews. The Samaritans worshipped God on Mount Gerizim, practised circumcision, and looked for the Messiah.³ Many of them had believed on JESUS while He was on earth,⁴ and now His resurrection was preached by S. Philip, whose miracles so convinced them, that multitudes were baptized, and the city was filled with joy. And here we have a remarkable testimony given by the HOLY GHOST to the diversity of orders in the Church. S. Philip, though a Deacon and Evangelist, had no authority given him to lay on hands. He might preach, and God owned his preaching, for "many believed;" he could baptize, and his baptism conveyed the remission of sins, for we read "there was much joy in that city;" but he could not administer Confirmation. Hence, when the Apostles at Jerusalem heard that Samaria had received the Word of God, they sent unto them S. Peter and S. John, who, when they were come, prayed for the converts, that they might receive the HOLY GHOST; and then laid their hands on them, and they received the HOLY GHOST. Thus we see that the imposition of hands is not merely the outward seal to the inward grace, but that the inward grace is given in and through the outward form to all whose hearts are prepared to receive it. And we also see that God, who might work entirely without human agency, has chosen to give even the greatest of all spiritual gifts, the HOLY GHOST, through human channels. It was not a partial gift, a blessing depending on the Apostles' own spirituality or holiness, that they gave, but the HOLY GHOST Himself;⁵ and

¹ Acts xxi. 8.

² The order of the extension of the Church is given in Acts i. 8 : Jerusalem,—all Judæa,—Samaria,—the uttermost part of the earth ; and thus it happened.

³ S. John iv. 20, 25.

⁴ Ibid. 29, 39—42.

⁵ Acts viii. 16, "As yet He was fallen upon none of them," &c.

they gave Him, as men only can give or pretend to give Him without blasphemy, because they stood there as the representatives of CHRIST on earth, as His ambassadors, with full commission from Him to do all that He Himself could do if He were there in visible Presence, by virtue of the everlasting Word which has never been recalled, "As My FATHER hath sent Me, even so send I you."

There is, however, nothing that man hates so much, as to see that another man, of the same flesh and blood with himself, is possessed of some spiritual power and authority which he has not. Accordingly, we find this exhibition of Apostolic power exciting the envy of Simon Magus. Simon was a magician, who by witchcraft had gained great influence in Samaria, giving himself out to be some extraordinary person. All the people, from the least to the greatest, had listened to his pretensions, and styled him "the great power of God;" but the preaching and miracles of S. Philip had converted multitudes, and even Simon himself is said by the HOLY GHOST to have "believed" and been baptized, and to have continued with S. Philip, wondering at the miraculous powers which he exercised. But, now, when this fresh manifestation of the power that GOD had given to man was brought before him, when he saw the Apostles lay hands on the converts, and a new and strange effect follow, (for in those days the HOLY GHOST manifested His Presence by the gift of tongues and other miraculous signs,) all his former love of power appears to have revived, and regarding this as something akin to his own magical performances, of which he had probably purchased the secret from some one else, he offered money to the Apostles, and asked them to give him this power, that on whomsoever he should lay hands he might receive the HOLY GHOST. He clearly regarded it as magic—and thus the gifts of grace have ever been regarded by those who understand them not. This offer at once showed S. Peter the real state of Simon's heart, and he answered, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money," and

exhorted him to repent. Simon at first seemed disposed to obey, but History shows us that he afterwards relapsed, and became the greatest opponent of the Gospel, and the father of heresy. We shall hear of him again. In the meantime the Apostles, having preached in Samaria and the surrounding villages, returned to Jerusalem.

xv. S. Philip the Deacon was now called, by
 Conversion of the Ethiopian Eunuch. an angel of the LORD, to leave Samaria and go towards the South, into the road that
 Acts viii. leads from Jerusalem to Gaza, once a famous city, but uninhabited ever since its destruction by Alexander the Great. Here S. Philip met a eunuch, who was treasurer to Candace, the queen of Ethiopia, returning from Jerusalem, whither he had been to worship, probably as a Jewish proselyte. He was reading the Prophet Isaiah, and was unable to understand the words, "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth," &c.¹ Philip, by the special inspiration of the HOLY SPIRIT, joined company with him, preached to him JESUS, and, on his profession of faith, baptized him. The eunuch went his way rejoicing, and is said² to have been the first that proclaimed the knowledge of GOD and salvation through CHRIST to his own countrymen. Thus, "Ethiopia stretched forth her hands unto GOD."³ S. Augustine remarks, "It was meet that GOD should first show that He worketh through the ministry of men; but afterwards by Himself, lest men should think, as Simon thought, that it was man's gift, and not GOD's. There was no waiting as in the other case for the Apostles to come, but the HOLY GHOST came forthwith. Thus was Simon's thought destroyed, lest in such a thought he might have followers."⁴

S. Philip was caught away by the Spirit, and found himself at Azotus; and preaching there, and in all the cities through which he passed, he arrived at Cæsarea, the residence of the Roman governor of Judæa.

¹ Isaiah liii. 7, 8.

² Eusebius, Eccl. Hist. ii. 1.

³ Ps. lxxviii. 31; see Zeph. iii. 10.

⁴ S. Aug. Serm. on New Testament, xlix. 12, p. 396. Ox. Tr.

XVI.
Conversion of
S. Paul.
Acts ix.

We have seen as yet all power and authority residing in the twelve Apostles, who were, next to the Lord Himself, the foundation stones of the Church. We have seen all other authority proceeding from and subject to theirs. They have been already spiritually, as they will one day be seen to be by all corporeally and gloriously, seated on twelve thrones judging the twelve tribes of Israel,¹ and none but those sent by them have been acknowledged by God. But now a chosen vessel of grace is to be fitted for God's work. He is to be an Apostle, i.e. one sent, "not of man, neither by man," but is to have his commission directly and immediately from God.² He is to be not a whit behind the very chiefest Apostle,³ he is destined to labour more abundantly than they all,⁴ and to bear the Name of Jesus before rulers and kings and nations hitherto not included in the family of God, and to be a witness to the still impenitent children of Israel,⁵ being the last of their race miraculously selected as the messenger of God to man.

We must go back to the scene of the martyrdom of S. Stephen to find the materials of which God is pleased to form His great Apostle. There, in the midst of that bloodthirsty throng, stands a young man named Saul. He is of the tribe of Benjamin, a native of Tarsus in Cilicia, a Roman citizen by virtue of his birth. He is a pupil of Gamaliel the learned Pharisee. He is instructed deeply in the law, and is most strict in its observance. He shares thoroughly in all the fiery zeal which is burning against this new sect;⁶ and he shows his full consent to the bloody act which his co-religionists are perpetrating, by keeping the clothes of those who are stoning Stephen. But the martyr's prayer is heard. And though Saul is so filled with fury that not content with beating and imprisoning the followers of Jesus in the

¹ S. Matt. xix. 28; S. Luke xxii. 30. Compare 1 Cor. iv. 8; vi. 2; 2 Tim. ii. 12; Rev. ii. 26; iii. 21; also Dan. vii. 22; and Rev. xx. 4.

² Gal. i. 1, 11, 12.

³ 2 Cor. xi. 5; xii. 11.

⁴ 1 Cor. xv. 10.

⁵ Acts ix. 15.

⁶ Philipp. iii. 5; Acts xxii. 3.

city, he begs for letters to Damascus to search for these Nazarenes (as they are called in contempt) and bring them bound to be punished at Jerusalem; still the same Jesus whom Stephen saw is reigning in heaven while His Body the Church is thus persecuted on earth. At mid-day, as the fierce persecutor draws near to Damascus, a bright light shines from heaven; and while the rest of his company are dazzled and struck to the earth, terrified with a strange supernatural sound, Saul alone can distinguish the words addressed to him¹ from heaven, "Saul, Saul, why persecutest thou Me?" He answers, "Who art Thou, LORD?" And the same voice replies, "I am Jesus whom thou persecutest." Instantly, by the grace of GOD, he submits himself entirely and casts himself in subjection at his SAVIOUR'S feet, crying "LORD, what wilt Thou have me to do?" But he must not only submit to JESUS CHRIST, he must also, proud, noble, and learned as he is, submit to the despised followers of JESUS of Nazareth; and so the voice answers, "Arise, and go into the city, and it shall be told thee what thou must do." He obeys though blind, and continues three days without food in constant persevering prayer for forgiveness to Him who he now knows alone can grant it to him. His petition is received, and Ananias, a disciple of JESUS CHRIST at Damascus, is sent by special revelation to lay his hand upon him, and to say, "Brother Saul, receive thy sight." Immediately there fell as it were, scales from the eyes of Saul, and he looks up upon Ananias his first brother in CHRIST. Ananias unfolds to him what GOD has destined him to become, and urges him at once to "arise, and be baptized, and wash away thy sins, calling on the name of the LORD."² Saul was baptized, and afterwards refreshed himself with food.

The Epistle to the Galatians informs us³ that immediately on his conversion, he went alone into Arabia, there to learn in secret communing with the LORD,⁴ and study of those Scriptures which as yet he had only known

¹ Compare Acts ix. 7, with xxii. 9, and xxvi. 13.

² Acts xxii. 16.

³ Gal. i. 15—17. ⁴ 1 Cor. xi. 23; xv. 3. Compare Gal. ii. 2.

in the letter, the mysteries of that Gospel of which he was to be so great a preacher. He then returned to Damascus, and at once began to preach in the synagogue that CHRIST is the SON of GOD. All that heard him were amazed, knowing what he had done in Jerusalem, and the purpose for which he had come thither. But Saul increased in power and confounded the Jews of Damascus, proving that this JESUS is CHRIST indeed. Three years¹ after his conversion, the Jews, unable to bear his preaching, consulted to kill him; and to prevent his escape, obtained of the governor under Aretas the king of Arabia Petrea² a band of soldiers to watch the city gates day and night. The disciples however, knowing of their lying in wait, let Saul down in a basket through a window which overlooked the wall, and he thus escaped. We learn from his Epistle to the Galatians, that he "went up to Jerusalem to see Peter," not out of curiosity to know his face, nor as though he had need of being instructed or confirmed in the Faith, for that he had received immediately by revelation from JESUS CHRIST; but, that he who was to be the Apostle of the Gentiles might thus become acquainted with the great Apostle whose chief mission was to them of the circumcision.³ On his first arrival at Jerusalem, all the disciples were afraid of him, thinking he was only pretending to be one of them in order to bring them into trouble; but S. Barnabas, who is said to have sat with Saul at the feet of Gamaliel, took him to the Apostles and gave them an account of his conversion. Saul remained fifteen days with S. Peter, whom he accompanied continually. The only other Apostle whom he saw was James the LORD's brother,⁴ who as bishop of Jerusalem had not gone forth like the rest on missionary journeys.

One day as Saul was praying in the temple, he was⁵ rapt in an ecstasy, and (as had been foretold by Ananias⁶)

¹ Gal. i. 17.

² 2 Cor. xi. 32. Aretas was the father of the wife of Herod Antipas whom he put away when he took Herodias his brother Philip's wife.

³ Gal. ii. 7, 8. See S. Chrysostom on Gal. i. 18.

⁴ Gal. i. 18, 19.

⁵ Acts xxii. 17—21; xxvi. 17, 18; 2 Cor. xii. 1—5.

⁶ Acts xxii. 14.

saw the LORD JESUS, who said to him, "Make haste, and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning Me." Saul would have explained it by his own former conduct, but the LORD answered him: "Depart, for I will send thee far hence unto the Gentiles." In fact, the Hellenistic Jews, the same who had put S. Stephen to death, had consulted to kill him. Accordingly the brethren conveyed him to Cæsarea, whence he embarked for his native city Tarsus. He spent some time in Cilicia and Syria, being known only by report to the Churches in Judea, who glorified God for his conversion.¹

XVII. Let us now take a brief view of the state of the Church. It is about the year A.D. 36. The emperor Tiberius had recalled Pontius Pilate the governor of Judæa to answer for himself to certain accusations of cruelty made against him, but before he arrived at Rome the emperor died, and Caius Caligula, his nephew, succeeded him. One of Caius' first acts was to banish Pilate to Vienne on the Rhone, and there is a wild rugged mountain by the Lake of Lucerne in Switzerland, where the unhappy man who delivered the SON of GOD to be crucified is said to have killed himself in despair.² Another act of the new emperor's was to set at liberty Herod Agrippa,³ who

¹ Gal. i. 21—24.

² The country people aver that Pilate's restless spirit still hovers in the clouds that are constantly hanging around that gloomy mountain's crest.

³ The following are the members of this celebrated family which are mentioned in the New Testament:—

1. *Herod the Great*, the murderer of the Innocents at Bethlehem, was under Roman protection king over a larger tract of country than even Solomon had ruled. At his death, which took place while our LORD and His Mother were in Egypt (S. Matt. ii. 19, 22) his eldest son Archelaus succeeded him as king, while the other two, Philip and Antipas, were styled Tetrarchs.

2. *Archelaus* was deposed, and his kingdom reduced to a Roman province, of which Pilate was governor (S. Luke iii. 1.)

3. *Antipas* was that Herod who divorced the daughter of King Aretas, in order that he might marry Herodias, his brother Philip's wife, who instigated him to put S. John the Baptist to death.

4. *Herod Agrippa*, the brother of Herodias, was the son of Aristobulus, who was put to death by his father Herod the Great. He

had been imprisoned at Rome by Tiberius. His iron chain was exchanged for a golden one of the same weight, and the tetrarchies of Philip and Lysanias (S. Luke iii. 1) were given him with the title of king. Thus he who had left Judea in extreme poverty, and was with difficulty prevented from putting an end to his own existence, returned in all the pomp of royalty as the personal friend of the Roman emperor. This splendid success excited the envy of his sister Herodias who persuaded her husband Herod Antipas to repair to Rome to pay court to Caligula. Agrippa however prejudiced the emperor's mind against him; and he who had put John the Baptist to death, and contemptuously treated JESUS CHRIST, was deprived of his kingdom of Galilee, and ended his days in exile at Lyons. His kingdom and wealth were given to his successful rival.

Caligula, notwithstanding the favours he lavished upon Agrippa, treated the Jews with tyranny and insolence. Being excessively vain and frivolous, he was provoked at their refusal to pay him divine honours, and at the energy with which they resisted his repeated attempts to erect a golden statue of himself in the Temple at Jerusalem. The Jews during the whole of his reign were so occupied in continual remonstrances against this intended profanation, that they had little time to think of anything else. And hence we read that for some years after the conversion of Saul, "the Churches throughout all Judea and Galilee and Samaria had rest from persecution, and were edified; and walking in the fear of the LORD and in the comfort of the HOLY GHOST were multiplied."¹ Here we have a brief yet full description of the state of the Church. There are several Churches scattered about, and yet they are all one, as when the whole Church of

married his first cousin, Cypros, the granddaughter of Phasaelus. During a visit to Rome he was imprisoned by Tiberius, in consequence of an incautious speech of his to his friend Caius Caligula, being reported to the jealous emperor. This Agrippa is the Herod mentioned in the Acts. He had three daughters, and two sons, one of whom,

5. *Agrippa*, is mentioned, Acts xxv., xxvi., with his sister *Bernice*. Another sister, *Drusilla*, is also mentioned as the wife of Felix, Acts xxiv. 24.

¹ Acts ix. 31.

God was contained in the single city of Jerusalem : they have still one heart and one soul, and they increase by the power of the HOLY GHOST.¹

As a further proof that they are all One Body, we find S. Peter at this time making an Apostolic Visitation of all the Churches,—“ he passed throughout all quarters.” This was no visitation for inquiring into secular matters, as modern visitations too often are, nor even to examine how the common property of the Church had been distributed. It was to see how their souls prospered, to lay hands on the new converts that they might receive the HOLY GHOST,² to confirm those who were weak in faith,³ to correct with apostolic power any false teaching or evil practice,⁴ to bring back those who had wandered from the fold of CHRIST,⁵ to ordain deacons for the service of the Church,⁶ to lay hands on presbyters or priests in every city,⁷ to drive out any grievous wolves who might be devouring the flock,⁸—these were some of the blessings which an Apostle’s visitation brought to a Church. It was for this that the Chief Shepherd and Bishop had said to Peter, “Feed My lambs, feed My sheep.” We must remember that at this time no single book of the New Testament was in existence; Apostolic doctrine and practice was the only rule to the Churches of God;⁹ and when to this we add the power which the Apostles possessed of working miracles, and of supplying every possible need to the faithful, we may conceive with what delight they would receive S. Peter, as an Angel of God, even as JESUS CHRIST.

XVIII.

Miracles of S. Peter; Conversion of the Gentiles.

Acts ix., x.

A few incidents of this Apostolic journey are given us. At Lydda, a man named Æneas had been sick of the palsy eight years, confined to his bed. S. Peter said to him, “Æneas, JESUS CHRIST maketh thee whole : arise and make thy bed;” and he arose at

¹ See Eph. iv. 16; Col. iii. 19. ² Acts viii. 17; xix. 6.

³ Acts xiv. 22; xv. 32, 41; xvi. 5; xviii. 23.

⁴ 1 Cor. iv. 21; v. 3; xi. 34; 2 Cor. x. 6; xii. 20, 21; xiii. 2;

3 S. John 10.

⁵ 2 Cor. ii. 10.

⁶ Acts vi. 6.

⁷ Acts xiv. 23; xx. 17, 28; Titus i. 5; 1 S. Pet. v. 1, 2, 3.

⁸ 1 Tim. i. 20; 1 Cor. iv. 19.

⁹ 1 Cor. xi. 1, 2, 16, 23, 34.

once. Upon this all the inhabitants of Lydda and Saron turned to the LORD.

S. Peter next received an invitation to Joppa. A disciple named Tabitha or Dorcas lay dead in an upper chamber there. She had been full of good works and alms-deeds; and "Blessed are the dead which die in the LORD, for they rest from their labours and their works do follow them." Still she was a grievous loss to the faithful at Joppa; and when Peter arrived, he found the pious widows showing the proofs of her charity, and weeping over their departed benefactress. The Apostle put them all out of the room, and kneeling down prayed; he then turned to the body and said, "Tabitha, arise!" She opened her eyes, saw Peter and sat up; and he presented her to the saints and widows alive. This miracle produced many converts in Joppa, and S. Peter remained there some days, lodging at the house of one Simon a tanner.

While there, he was one day praying on the house-top, which was perhaps the only place where he would be free from interruption. It was the sixth hour,—noon,—the hour at which JESUS was crucified, and which the early Church always carefully remembered as well as the third and ninth hours. Hunger came upon S. Peter, for he had probably been fasting: but while they prepare food, he falls into a trance, and sees the heavens opened, and a vessel like a great sheet is let down by the four corners, and comes close to him. In it are all kinds of beasts, both clean and unclean, creeping things and fowls of the air; and a Voice speaks to him: "Rise, Peter, slay and eat." But the Apostle as a Jew remembered how he was forbidden to eat anything but the flesh of certain animals which GOD had pronounced "clean," and answers, "Not so, LORD; for I have never eaten anything that is common or unclean." The Voice however speaks again: "What GOD hath cleansed that call not thou common;" and lest he should doubt the reality of the vision, the whole takes place three times, and the vessel is taken up again into heaven. This vessel, according to S. Augustine, represents the Church, whose four corners are the four quarters of the globe,—North, South, East and West, the four winds as they are elsewhere called. The

animals are the Gentiles, who were unclean in their errors and superstitions and lusts before CHRIST came, and therefore unfit for the society of a true Israelite; but after CHRIST's coming, having their sins forgiven them they were made clean. Therefore now that their sins are forgiven them, why should they not be received into the Body of CHRIST, which is the Church of GOD represented by S. Peter? As yet however the Apostle could not understand the meaning of this strange vision. It is soon to be made clear. Even while he hesitates, there are three men come to the house inquiring for him; and the SPIRIT bids him go with them doubting nothing. He obeys and finds they have come from Cæsarea. They lodge with him that night and tell their errand, which is this. At Cæsarea in the Roman army there is a centurion named Cornelius, a devout man, who fears GOD with all his house, is diligent in almsgiving and constant in prayer and fasting. Three days ago at three in the afternoon, —the same hour when the centurion on Mount Calvary had cried, "Truly this Man was the SON of GOD,"—Cornelius was praying, having fasted all day; and now his prayers and alms are come up for a memorial before GOD; he has been faithful to his light, now he shall see the true Light of Life. An angel appears, and bids him send to Joppa and ask for Peter, who shall tell him what he ought to do.

This is why S. Peter is sent for. Accordingly he sets out with six brethren from Joppa and the following day arrives at Cæsarea. Cornelius falls down as before an angel, but Peter bids him rise, for though the messenger of GOD, he is but a man; and the Apostle entering the house finds a large assemblage waiting to receive him. Here he perceives the meaning of the vision of the great sheet. These are the Gentiles, once unclean, but now to be cleansed by the Word of GOD. And after explaining how he—a Jew—is able to hold intercourse with them, S. Peter proceeds to tell them of JESUS CHRIST, of His death and resurrection. While he speaks, the HOLY GHOST falls upon all those who are listening, and the six brethren from Joppa are astonished to hear these Gentiles speaking with tongues and praising GOD: thus

showing that GOD Himself had broken down the wall of separation between Jew and Gentile, and had purified them by faith in His SON. Clearly there is no necessity for circumcision here, for GOD has given them the circumcision of the heart: they have already the inward and spiritual grace of Baptism, and no opposing voice is heard when Peter says, "Can any man forbid water that these should not be baptized which have received the HOLY GHOST as well as we?" Accordingly he directs them to be baptized and received into all the privileges of the Church. After which he remains with them some days.

Such was the beginning of the conversion of the Gentiles. GOD might undoubtedly have used any other instrument to open the kingdom of heaven to them. S. Philip the Evangelist was probably then at Cæsarea.¹ But we recognize the wise providence of GOD in choosing Peter, (who was pre-eminently the Apostle of the Circumcision,²) to be the first to receive the Gentiles into the Church,³ that so the mouths of all narrow-minded Jewish disciples might be effectually stopped, and no false idea of the Gentiles being of a lower rank in the Church might receive the vestige of a support. Cornelius is said to have been afterwards the first Bishop of Cæsarea, then the greatest city in Judea, and chiefly inhabited by Greeks.

XIX.

First dispute
on Circumcision.
Acts xi.

It was not likely that this reception of Gentiles into equality of privilege with the rest of the Church would meet with universal approval. It had required a miraculous vision to overcome even S. Peter's national prejudices, and it was to be expected that those who had not seen with their own eyes the reality of the work at Cæsarea, would raise objections. Accordingly when S. Peter returned to Jerusalem, some of the circumcised Faithful contested this point with him, and accused him of breaking the law. It is said to have been Cerinthus the heresiarch who originated this dispute. However this may be, it was the first doctrinal controversy in the Church, and it is most instructive to see how S. Peter meets the opponents. Instead of resting on his authority as an Apostle, he meekly defends his conduct by a simple nar-

¹ See Acts viii. 40, and xxi. 8.

² Gal. ii. 7, 8.

³ S. Matt. xvi. 19; see also Acts xv. 7.

ration of the whole circumstances,—his vision,—his journey,—and its results, appealing to the circumcised brethren who had accompanied him from Cæsarea, and had seen all that had taken place. The objectors were entirely silenced, and the whole assembly glorified God, saying, “Then hath God also to the Gentiles granted repentance unto life.”

LECTURE II.

I. THE storm of persecution which Satau raised against the infant Church served, under the overruling hand of God, to scatter the good seed of the Word far and wide. We have seen how Samaria thus received the Gospel; and how, during the season of rest that followed the accession of Caligula, the various Churches in Judea enjoyed full and intimate communion with each other, as evidenced by the Apostolic visitation of S. Peter. Damascus and Cæsarea both contained several disciples of the Lord; and at the latter city the first-fruits of the Gentiles, in the person of Cornelius, had already tasted of the living waters that flowed forth from Jerusalem. But there were children of the New Jerusalem, born to her, of whom the Apostles had not yet heard. The persecuted disciples carried the Gospel along the sea coast to Phœnicia, and then these humble refugees, unknown to us even by name, prepared to fulfil some of the most glorious prophecies of Isaiah. “The sea¹ whitening then as now with the ships of Tarshish,

¹ Stanley's *Sinai and Palestine*, p. 115. The same author remarks (p. 398):—“It is important to observe how it was that Cyprus, thus visible from the main land to the Hebrew people, represented the whole western world. In that wide waste of western waters, the eye rested on the high outline of ‘Chittim’ alone, and ‘Chittim’ thus became the first stepping-stone to the isles of the West. So it was in the visions of Balaam and Ezekiel,—so it became actually in the voyages of Paul and Barnabas; so in the coming and going of the Crusaders, whose ‘Te Deum’ at the first sight of the Holy Land was sung on the shores of Cyprus.” The ancient capital was *Citium*. Kittim was the grandson of Japhet. (Gen. x. 4.)

the outline of Chittim or Cyprus just visible in the clear evening horizon, must have told them of the western world, where lay the isles of the Gentiles, 'which should come to their light, and kings to the brightness of their rising.'¹ . . . Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for Me, and the ships of Tarshish first.'"

As Cyprus or Chittim was to the Jews the representative of the West, so the river Orontes, with the city of Antioch, were to the Romans the representatives of Syria and the East. Thither, therefore, the advancing heralds of the Gospel next turned their steps. Antioch, the "Queen of the East," is called Riblath² in the Old Testament,³ but was called by Seleucus Nicanor, who built it, after the name of his father, Antiochus, B.C. 301.⁴ It had been the residence of the Macedonian kings of Syria, and since their overthrow the Roman governors had made it the capital of the province. Some of the disciples who came to Antioch were from Cyprus and Cyrene, and were able to converse with the Hellenistic Jews, of whom there were doubtless many in that great city. No tidings of the conversion of Cornelius had yet reached them; and both in Cyprus and Antioch they confined their message to the Jews. The hand of the LORD was, however, with them; and a great number believed, and turned to the LORD.

It was some time before the mother Church at Jerusalem heard of the success of these zealous Evangelists; but as soon as tidings reached them, as in the case of Samaria, they sent one of their number, S. Barnabas, with Apostolic authority, to confirm and sus-

II.

SS. Barnabas
and Paul at An-
tioch.

Acts xi.

¹ Isa. lx. 3, 8, 9.

² S. Jerome in Isa. xiii., in Amos vi. 2, and in Ezek. xlvii., maintains this, which has, however, been disputed by some critics.

³ 2 Kings xxiii.; xxv. 6, 20, 21; Jer. xxix. 5; lii. 9.

⁴ Antioch was many times almost demolished by earthquakes. It was taken and re-taken by the Persians and Romans in the time of Justinian, later still by the Saracens and Crusaders, until at last, in A.D. 1268, it fell into the destroying hands of the Turks, and is now a mere heap of ruins, enclosed by the ancient walls. The Arabs call it *Antahia*.

tain the disciples at Antioch. S. Barnabas rejoiced to see the wonders GOD's grace had wrought there, and his exhortations and presence were attended with a large addition to the Church. The unselfish spirit of the Apostle saw in this great and important city a fitting sphere for his friend, Saul of Tarsus, whom he accordingly sought in his native city, and brought to Antioch. There they continued a whole year, and taught much people; S. Barnabas having, doubtless, informed the Church of the conversion of the Gentiles, and removed all scruples from the minds of the Jewish brethren. The number of converts increased so much, that they could no longer be confounded with the Jews; but the inventive Antiochians bestowed on them a name, which, far from refusing, the disciples of the LORD JESUS have ever gloried in as their highest honour,—“the disciples were called CHRISTIANS first in Antioch.”

Nothing strikes us so much, in the early part of the history of the Church, as the peculiar pains all Christians seem to have taken to preserve the unity which was the first distinguishing mark of the Church. No difficulties of distance, danger, expense, or persecution could prevent that Divine charity, which is the very life-blood of the Church, from circulating to every portion of the Body of CHRIST. The union between the two distant Churches of Jerusalem and Antioch was carefully maintained, by the interchange both of spiritual and temporal gifts. Some of those prophets, spoken of as the second order to the Apostles in the Church,¹ came from Jerusalem, and one of them, named Agabus, foretold by the Spirit a great famine throughout all the world. The Christians of Antioch at once embraced this as an occasion of showing their gratitude for the spiritual blessings brought them from Jerusalem, all contributing, every man according to his ability, to the relief of their brethren in Judea. It was probable that the Jewish priests would refuse to allow the Christians to share in the relief which devout Jews all over the world would be sure to send to their distressed country-

¹ 1 Cor. xii. 28; Eph. ii. 20; iv. 11.

men; and thus the bounty of the Church of Antioch would be doubly welcome. They entrusted the contribution to Barnabas and Saul, who were to deliver it to the Clergy at Jerusalem.

IV.

The shadows of the coming desolation were beginning to gather over the Jewish people. The foolish emperor Caligula, enraged at their refusal to pay him divine honours, sent Petronius as governor of Syria, in the place of Vitellius, to compel the Jews to submit to the erection of his statue in the temple. When the governor's army reached Ptolemais,¹ for their winter quarters, Petronius received several earnest petitions to desist from his enterprise. Thousands of Jews bared their necks, and entreated that they might be slain rather than their temple be profaned. Neglecting all else, they continued forty days in their petition. At last Petronius, by the advice of Aristobulus, Herod Agrippa's brother, and other Jewish nobles, and at the risk of mortally offending the revengeful Emperor, returned to Antioch, and wrote a full statement of the case to Caligula, and represented the probable consequences of driving the Jews to desperation.²

Herod Agrippa was at Rome when Caligula received the letter of Petronius. At a splendid entertainment which he gave to the Emperor, he entreated, as the greatest favour that could be conferred on himself, the recall of Caligula's command to Petronius with regard to the statue. The Emperor was thus persuaded to abandon his design, but some time afterwards he revenged himself by deposing Petronius. The sentence of deposition, however, travelled but slowly, and before it reached the governor, he had received an account of the assassination of Caligula, and the accession of his uncle Claudius, A.D. 40.

Calamities had befallen the Jews in many parts of the Roman empire. In Mesopotamia and Babylonia they were attacked by the Syrians and the Greeks, and above fifty thousand of them were massacred. At Alexandria

¹ Better known as '*Acre*;' in Old Testament *Accho* (Judg. xiii.)

² Joseph. Antiquit. Bk. xviii. c. 11.

Caligula had commenced his absurd pretensions to deity, by profaning the Jewish synagogues with his statue, and the Jews had in vain sent an embassy, with Philo Judæus at its head, to complain of the treatment they had received. One of the first acts of Claudius was to reward Agrippa, to whose services he owed much during the anarchy that ensued upon the death of Caligula, with the whole of his grandfather's kingdom, and his brother Herod with the kingdom of Chaleis. He also issued edicts to Alexandria and Syria, reversing the decree of his predecessor, and forbidding the Jews to be molested in the free exercise of their religion.

V.
A.D. 40.
Herod Agrippa
persecutes the
Church.
S. James the
Great martyred.
Acts xii.

By the desire of Claudius Herod Agrippa repaired to his kingdom. At Jerusalem he discharged himself of his vows, and offered many sacrifices, besides causing many Nazarenes to pass through their purification. He hung up his golden chain in the temple, abolished odious taxes, and would have fortified Jerusalem, but that Claudius at the request of Petronius' successor Marsus requested him to desist. Agrippa, however, found other means of ingratiating himself with his subjects, and, doubtless, at their instigation, he stretched forth his hands to vex certain of the Church. S. James the Great was put to the sword. S. Clement of Alexandria has preserved the following tradition of his martyrdom. He says: "that the man who led S. James to the judgment seat saw him bearing his testimony to the faith, and was so moved by it that he confessed himself a Christian. He was therefore led away to die with the Apostle. On their way he entreated James to forgive him; the Apostle, after a few moments' consideration, replied, 'Peace be to thee,' and kissed him; and both were beheaded together."

The Scriptures inform us how Herod Agrippa imprisoned S. Peter, intending after the Passover to entertain the people with his execution. However, in answer to the prayers of the Church offered day and night on his behalf, an angel released him from prison and restored him to the brethren. He, however, left Jerusalem, and "went into another place."

VI.
A.D. 44.
Awful death of
Herod Agrippa.
Acts xli.

It is an awful thing to touch the Church, for she is the Body of CHRIST, and her Head reigns in heaven. Saul of Tarsus obtained mercy because he did it ignorantly in unbelief, but the prosperous king of Judæa had no higher motive than because "he saw it pleased the Jews," and he was given up to his own way. Both S. Luke and Josephus have given us an account of the terrible judgment that overtook him in the very height of his prosperity. It is interesting to compare the two narratives:

Acts xii. 19-23.

Josephus' Antiq. Bk. xix. c. 7.

"And he went down from Judæa to Cæsarea, and there abode.

"And upon a set day Herod, arrayed in royal apparel, sat upon his throne and made an oration unto them.

"And the people gave a shout, saying, 'It is the voice of a god, and not of a man.' And immediately the angel of the LORD smote him be-

"Having now reigned three whole years over all Judæa, he went to the city of Cæsarea, formerly called Straton's tower. Here he celebrated shows in honour of Cæsar, knowing it to be a kind of festival for his safety. On this occasion there was a vast resort of persons of rank and distinction from all parts of the country. On the second day of the shows, early in the morning, he came into the theatre, dressed in a robe of silver of most curious workmanship. The rays of the rising sun, reflected from so splendid a garb, gave him a majestic and awful appearance. In a short time they began in several parts of the theatre flattering acclamations, which proved pernicious to him. They called him a god, and entreated him to be propitious to them, saying, 'Hitherto we have respected you as a man; but now we acknowledge you to be more than mortal.' The king neither reprovèd these persons, nor rejected the impious flattery. Soon after this, casting his eyes upward, he saw an owl sitting upon a certain cord over his head. He perceived this to be a messenger of evil to him, as it had been before of his prospe-

cause he gave not God the glory: and he was eaten of worms, and gave up the ghost."

rity, and was struck with the deepest concern. Immediately after this he felt a sudden pang seize his bowels, which began to torment him with great violence. Turning then to his friends, he said, 'I, your God, am now commanded to depart this life, and fate will soon disprove your false applauses. But God's appointment must be submitted to.' Saying this he was oppressed with the increase of his pain, and was hastily carried to his palace. His extreme pain continued unabated for five days, when he died in the fifty-fourth year of his age."

The inspired narrative sets forth the utter folly of men attempting to hinder the work of God in the words, "he was eaten of worms, and gave up the ghost. But the Word of God grew and multiplied."

Claudius was persuaded not to allow the young Agrippa, who was only seventeen years of age, to take possession of his father's kingdom. Judæa was therefore again made a Roman province, of which Cuspius Fadus was sent out to be governor. Both Fadus and his successors, Tiberius, Alexander, and Cumanus, were very unpopular. The young Agrippa remained at the emperor's court; and was thus able to obtain favours for his countrymen, not the least of which was that the sacred vestments and the authority of appointing the high-priest should be committed to Herod king of Chalcis, the uncle of Agrippa, and the husband of his sister Bernice.

It was while Fadus was governor of Judæa that the famine prophesied of by Agabus extended throughout all the country.¹ The Christians were relieved, as we have seen, by their brethren at Antioch, and the Jews found a liberal benefactress in Helena, queen of the Adiabensæ, who with her son Izates had embraced the Jewish religion, and had come to Jerusalem to worship. The attention

¹ Joseph. Ant. Bk. i. c. 2 and 5; Eusebius, Eccl. Hist. Bk. ii. c. 12; Orosius, Bk. vii. c. 6.

of the Jews was probably too much occupied with their own troubles for them to interfere with the Christians, for we do not hear of there being any persecution of the Church at Jerusalem for many years after the death of Herod Agrippa.

VII.

Dispersion of
the Apostles.
Foundation of
the Church at
Rome. S. Peter
and S. Mark
there. Gospels of
S. Mark and S.
Matthew.

We saw that S. Peter on his deliverance from prison departed from Jerusalem, and went into another place; and it is probable that it was about this time¹ that the Apostles separated to fulfil their LORD's command to "go and teach all nations." There are many passages in the Epistles which confirm the tradition that before they separated, they agreed upon some short abstract of the Faith, similar to, if not in the exact words of the *Apostles' Creed*. It was necessary for the Apostles thus to disperse, because, according to our LORD's word, "false Christs" had already arisen; and there being no New Testament Scriptures by which to test their doctrines, the truth would be in danger of being corrupted. In fact, a sect, half Christian and half heathen, called Gnostics, gained great influence in many parts of the Roman empire in the earliest times. The father of the innumerable impostors who thus endeavoured to anticipate the triumph of the "Desire of all nations," is stated by all the early Christian writers to have been the disappointed sorcerer of Samaria,—Simon Magus. He appears to have rejected S. Peter's exhortation to repentance, and to have travelled far and wide, seeking especially places where the Gospel had not yet reached, that he might prejudice the minds of men against it. He is said to have arrived at Rome early in the reign of Claudius, i.e., A.D. 41. S. Justin Martyr, addressing the Emperor of Rome, speaks of his being honoured as a deity by the Romans; his words are,—“Simon was considered a god, in your imperial city of Rome, and was honoured by you with a statue as a god in the river Tiber on an island between the two bridges, having the superscription in Latin, *Simoni Deo Sancto*,

¹ From passages of S. Clement of Alexandria and Apollonius, Dr. Cave infers that the Apostles did not go beyond Palestine for twelve years after our LORD's Ascension.

which is, *To Simon the holy God.*" The doctrines of Simon appear to have been that he was the great power of God, and that the three Persons in the Godhead were merely different manifestations of himself. He denied the resurrection of the body, and the difference between good works and evil.

S. Peter is stated by some historians¹ to have visited Rome, in the reign of Claudius, in order to confute this arch-heretic, and S. Mark the Evangelist is believed to have accompanied him. S. Clement, of Alexandria,² tells us that "the lustre of religion had so enlightened the minds of Peter's hearers, that not content with a single hearing, nor with an unwritten instruction in the divine doctrine, they with many prayers entreated Mark, the follower of Peter, whose Gospel we have, that he would leave them in writing a memorial of the doctrine which had been delivered to them by word of mouth; nor did they desist, till they had prevailed with him. And thus they were the means of writing the Gospel, which is called according to S. Mark." The words in the 1st Epistle of S. Peter, "the Church which is at Babylon, elected together with you, saluteth you, and so doth Marcus, my son,"³ appear to confirm the evidence of the Evangelist being at Rome with S. Peter; and there is internal evidence of S. Mark's Gospel being composed under the supervision of an eye-witness of the actions of our LORD.

¹ Eusebins, Eccl. Hist. Bk. ii. c. 14; Isidore of Seville, Chron. p. 268, and others. S. Jerome, de Viris Illust. c. i., says, "Simon Peter . . . after having been Bishop of Antioch, and after preaching to the Jews of the dispersion, which believed, in Pontus, Galatia, Capadocia, Asia, and Bithynia, in the second year of the Emperor Claudius, went to Rome to oppose Simon Magus, &c."

² Instit. Bk. vi. quoted by Eusebius, Eccl. Hist. Bk. ii. c. 14, and Bk. vi. c. 14, who says, "herein agrees with him Papias, Bishop of Hierapolis."

³ 1 S. Peter v. 14. That "Babylon" here means Rome, is proved by Dr. Lardner, Hist. of Apost. and Evang. c. xviii. § 6, and c. xix. § 3; who shows that nearly all early Christian writers mention S. Peter's preaching at Rome, and none of them speak of his visiting Babylon. In section iv. we saw how the Jews had been expelled from Babylonia. Some have suggested that it means Babylon in Egypt; but as Dr. Lardner remarks, "little can be said for this opinion, which is altogether without the authority of ancient Christians."

Whether S. Peter preached at Rome in the time of Claudius or not, it appears certain that in the ninth year of that Emperor, A.D. 49, a considerable number of Christians were expelled with the Jews, and among them Aquila and Priscilla.¹ A heathen writer² narrating this event, says,—“[Claudius] expelled the Jews from Rome, for at the instigation of one *Chrestus*, they were ever exciting troubles in the state.” The substitution of a name, similar in sound according to Greek pronunciation, for the name of CHRIST, is easily accounted for, since a heathen historian would not care to inform himself exactly concerning a despised Jewish sect. Within a very few years the faith of the Roman Christians was celebrated throughout all the world,³ and many honourable names are mentioned as having submitted to the yoke of CHRIST. The Senator Pudens and his wife, Claudia, the daughter of the British king Caractacus, are reckoned among the earliest converts.

Those who place S. Peter's visit to Rome in the reign of Claudius, say that, when that Emperor expelled the Jews from Rome, S. Mark crossed over to Africa, and after preaching at Cyrene, went to Alexandria, where he remained till his death. The Evangelist S. Mark is held by all writers to have been the first Bishop of Alexandria.⁴

The Gospel of S. Matthew is generally supposed to have been written in Hebrew or in Syriac, as well as in Greek, and was probably composed before he left Judæa to go into Parthia and Ethiopia. Pantænus, a learned missionary in the third century, who travelled as far as India, found on his arrival there some who were acquainted with S. Matthew's Gospel, which they said S. Bartholomew had left them in Hebrew.

¹ Acts xviii. 2.

² Suetonius (A.D. 110) Claud. c. 25. Lactantius, Div. Inst. iv. 7, mentions the similar use of the word *Chrestus* for *Christus*.

³ Romans i. 8, written probably about A.D. 51.

⁴ Philo (see above, sect. iv.) has left us an interesting account of the *Therapeutæ*, a sect who embraced a contemplative life, and lived in community near Alexandria. Some have supposed that they were Christians, others that they were a sect of the Essenes, of whom there were many in Egypt.

VIII.

S. Barnabas
and Saul at An-
tioch.

S. Paul's first
Apostolic Jour-
ney.

Acts xii., xiii.,
xiv.

We may now return with Barnabas and Saul to Antioch, whither they were accompanied by John Mark, the nephew of Barnabas. Tradition has placed Euodius the first on the list of the Bishops of Antioch, though it is an undecided point whether he was appointed by S. Peter or S. Paul. The inspired narrative gives us the names of some of the prophets and teachers there; and it appears that the gift of prophecy was by no means uncommon, and that when God was pleased to direct the Church to some special work, His will was communicated through one of these prophets.¹ The word translated "ministering to the Lord"² is the word which expresses the use of the Liturgy or Eucharistic service; and as the Church was thus engaged in devotion, the HOLY GHOST said, "Separate Me Barnabas and Saul for the work wherunto I have called them." Accordingly they fasted and prayed, and laid hands on them and sent them away.

Their course was directed by the HOLY SPIRIT to Seleucia, John Mark accompanying them. They crossed over to Cyprus, the birthplace of S. Barnabas, and preached in the Jews' synagogue at Salamis. Going through the island, they came to Paphos, where a Jew named Barjesus or Elymas had gained favour with the proconsul,³ Sergius Paulus. The latter was desirous of hearing the Word of God, but Elymas opposed it. Saul—or as he is now called, Paul—struck him blind on the spot; and the proconsul, convinced by this miracle, submitted himself to "the doctrine of the Lord."

The Apostles next crossed over to Perga,⁴ in Pamphylia,

¹ See 2 Chron. xx. 14, for an illustration of this.

² λειτουργούντων. The same word is used by the LXX. to express the service of the Priests and Levites, Deut. x. 8; xvii. 12; 2 Chron. v. 12; Jdels. 9; Ecclus. xlv. 15; and in the New Testament, S. Luke i. 23, Heb. ix. 21, &c. It is used to denote a public service, whether civil or religious; in the New Testament generally the latter.

³ By the arrangement of Augustus, the governors of those provinces which the Emperor kept in his own hands were called *proprators*, those whom the senate sent being called *proconsuls*. Cyprus, originally a prætorian province, had been exchanged by the Emperor for Dalmatia.

⁴ The Cestrus, on which Perga was situated, was then navigable, but is now closed by a *bar*.

where John Mark left them, and returned to Jerusalem. They proceeded to Antioch in Pisidia,¹ and entered the synagogue. After the usual reading of the Law and the Prophets, the new comers were requested to address the people. S. Paul began to explain how the prophecies were fulfilled in the death and resurrection of Jesus, and concluded with a solemn exhortation to them to accept that forgiveness of sins which was preached to them through Him. They begged him to speak again the next Sabbath on the same subject, and many of the Jews and proselytes who worshipped God followed them, and were converted. The next Sabbath almost all the city came to hear the Apostles: this excited the envy of the Jews, who began to contradict and blaspheme. The Apostles then said, "It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." The Gentiles rejoiced, and many believed, and the Word of the Lord was spread over the region. The Jews, however, stirred up some women of substance who professed piety, and raised a persecution, and drove S. Paul and S. Barnabas out of that territory. The Apostles shook off the dust of their feet against them, as the Lord had commanded,² and went on to Iconium.

Here they preached, and many were converted, and here again the Jews raised a persecution against them; but God gave them power to testify boldly, and to work many miracles. At last, however, they were compelled to pass on to Derbe and Lystra, in Lycaonia.³ At Lystra S. Paul healed a cripple, and the people of the city exclaimed, "The gods are come down to us in the likeness of men;" and they called Barnabas Jupiter, and Paul Mercury. They would have done sacrifice to them as

¹ The ruins of the once magnificent but now completely deserted capital of Pisidia were discovered by the Rev. F. V. J. Arundell in 1832, near the town of Yalobatz. He found the remains of two churches, one of very early date, and probably built on the spot where the Apostles preached.

² S. Matt. x. 14.

³ The sites of these cities have not yet been clearly ascertained. Their bishops were formerly suffragans of the metropolitan see of Iconium.

gods, but the Apostles rent their clothes, and ran in among them, crying out, "Sirs, why do ye these things? We also are men of like passions with you;" and entreated them to turn from these vanities to worship the living God, Whose goodness they had already experienced in the blessings of this life. They had great difficulty in restraining the people from sacrificing to them; but soon the tide of popular favour completely changed, and this same multitude, stirred up by Jews from Antioch and Iconium, fell upon the Apostles, and stoned Paul, and dragged him out of the city as dead. However, while the Christians stood around what they thought his corpse, he rose up and went into the city, and passed on with S. Barnabas to Derbe.

The Apostles have now reached the limit of their present journey. They re-visit the Churches they had planted, confirm the new converts, and exhort them to perseverance, telling them that we must through much tribulation enter the kingdom of heaven. Here we see with what care the Apostles provided against the loss the Christians would sustain by their absence. They ordain in every Church Presbyters or Priests, after much prayer and fasting; and then, commending them to the ever-present Lord on Whom they believed, the Chief Bishop of souls, they return to Antioch, and relate to the Church there the wonders God had done with them, especially in the conversion of the Gentiles.

IX.

A.D. 51. It is now about the year A.D. 51. We have no record of the spread of the Gospel by the other Apostles, but we have seen how far it has extended into Asia Minor by the preaching of SS. Barnabas and Paul. Council of Jerusalem on the question of Circumcision. Synodical Letter. Acts xlv., xv. The Gentile Churches doubtless increased rapidly, and the same constant intercommunion between them and the Church at Jerusalem was no doubt diligently kept up. But when we remember the contest that arose on S. Peter's opening the kingdom of heaven to Cornelius, and consider how strongly the prejudices of the Jewish Christians were excited on that occasion; it seems likely that the spirit of opposition, though silenced for a time, would still work as a leaven of evil in the hearts of

many. The comparative rest which the Church enjoyed in Judæa, was probably the occasion of some professing Christianity without really submitting their hearts to the teaching of the SPIRIT, as we are informed that there were at this time "false brethren unawares brought in,"¹ who looked with an evil eye upon the Gentile converts, and sought to bring them into bondage to the Law, which the Jewish Christians still observed, though they utterly rejected the idea of its being the means of their justification before God, which they knew came to them solely through the Faith of CHRIST.² Some of these false brethren went to Antioch; and, probably under the pretext of teaching the Gentiles a more perfect way than they had yet learned, told them they must be circumcised, and keep the law of Moses, if they would be altogether one with the Israel of God. This might appear a slight matter, but it really struck at the very root of Christianity. The Church was founded upon the Person of JESUS risen from the dead; and if she was to be bound by any law of commandments whatever, besides those which CHRIST and His apostles had prescribed, she was brought back to the position she would have been in had CHRIST never died at all, in fact still under the law. The Gentiles were bound by the law of charity not to offend the prejudices of their Jewish brethren;³ but when it came to the question of salvation, then, if any point were conceded, the whole Christian religion was imperilled.

This was the first heresy the Church of God had to contend against, and the way in which this question was settled has been the pattern for all succeeding ages, as the only effectual way of terminating controversy. The rules which our LORD gave concerning offending brethren were now put in practice. He had commanded that, *Firstly*,⁴ the offender was to be told of his fault privately. This we may be quite sure was done in the case of the false teachers at Antioch. *Secondly*, he was to be warned before one or two more. This, we are expressly told, was done repeatedly by SS. Paul and Barnabas before the Church in Antioch. If, however, the offender still per-

¹ Gal. ii. 4.

² Gal. ii. 15, 16.

³ 1 Cor. x. 32.

⁴ S. Matt. xviii. 15—20.

sisted in his error, then the last resort on earth was—*Thirdly*, “tell it unto the Church, and if he neglect to hear the Church, let him be unto thee as an heathen and a publican,” for the promise to the Church was, “Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven.” Accordingly it was agreed that Paul, Barnabas, and others, should go up to Jerusalem, where some of the Apostles were. The Holy Ghost by express revelation suggested this course to S. Paul.¹ They went, accompanied by some of the Gentile converts, of whom Titus is mentioned by name. The Churches of Phenicia and Samaria received the tidings they brought of the conversion of the Gentiles with great joy; and on their arrival at Jerusalem, they related plainly and simply what they had preached to the Gentiles, and how God had blessed them. Those great pillars of the Church,² S. James the Bishop of Jerusalem, S. Peter and S. John the Apostles of the Lord, not only found no fault, but acknowledged SS. Paul and Barnabas as brother apostles of equal authority with themselves. However, some of the believers, who were of the sect of the Pharisees, insisted upon the Gentiles submitting to circumcision, which the Apostles would not allow for a moment, and in fact refused to permit Titus to be circumcised.³

In order to give more weight to this decision, a solemn Council of Apostles and presbyters is called to consider the matter fully. After much discussion, S. Peter rises, and declares how he was selected to be the first to bring the Gentiles into the Church. He shows how God has obliterated all differences by purifying their hearts, and further, he declares, not only that the Gentile converts are not to be brought under bondage, but that he himself and all the circumcised Christians look for salvation not in any way through circumcision or the Mosaic Law, but solely through the grace of the Lord Jesus Christ. The assembly now listen to the accounts of the miracles and success of SS. Paul and Barnabas; and when they have ended their narration, S. James, who as Bishop of

¹ Gal. ii. 1.² Gal. ii. 9.³ Gal. ii. 3.

Jerusalem, appears to have presided in the council, declares the conversion of the Gentiles to be in perfect accordance with the prophecies of the future glory of Jerusalem under the MESSIAH,¹ and pronounces sentence that the Gentile converts are not to be troubled with circumcision. An encyclical or synodal letter is accordingly issued with the consent of the whole Church, as follows:—

“The apostles, the presbyters, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

“Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law; to whom we gave no such commandment:

“It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the Name of our LORD JESUS CHRIST. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the HOLY GHOST, and to us, to lay upon you no greater burden than these necessary things:—that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. *Fare ye well.*”

SS. Barnabas and Paul, with Judas and Silas, who were prophets,² returned to Antioch with this epistle, which gave great consolation to the faithful. Most of those from Jerusalem went back thither, but Silas remained at Antioch.

X.
S. Peter at Antioch.
Gal. ii.

It was about this time that S. Peter came to Antioch. At first, he made no difficulty of mixing freely with the Gentile Christians; but when certain circumcised brethren came from Jerusalem, sent thither by S. James, he was fearful of displeasing them, and withdrew from the society of the Gentiles. The other Jewish Christians seeing this, fell into the same dissimulation, and even Barnabas was carried away by it. S. Paul, however, perceived that this was really a practical denial of the prin-

¹ Amos ix. 11, 12.

² See 2 Cor. xii. 28; Eph. iv. 11; Acts xiii. 1.

ciples recently acknowledged at Jerusalem, and publicly rebuked S. Peter for his inconsistency. It was not an error in doctrine, but one in practice, which would have formed a most dangerous precedent. S. Peter does not appear to have made any opposition, or to have set any value on himself on account of his seniority to S. Paul both in years and in the Church, but at once to have acknowledged that he was wrong, and to have acted in conformity with the precept of our Lord, "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."¹

XI.

S. Paul's second Apostolical Journey. The Gospel in Greece. Philippi. Acts xv. xvi.

Some time after this, S. Paul proposed to S. Barnabas to visit the Christians in every city where they had preached. S. Barnabas wished to take Mark, which S. Paul refused to do on account of his previous shrinking from the work. Not being able to agree on this point, S. Barnabas went with Mark to Cyprus; and S. Paul chose Silas as his companion, and passed through Syria and Cilicia, confirming the Churches.

At Lystra, he found a young man well reported of by the Christians of that city and Iconium. His father was a Greek, but his mother Eunice and his grandmother Lois, were both devout Jewish converts; his name was Timothy. S. Paul chose him as his companion in travel, and circumcised him because of the Jews, who would not otherwise have listened to his preaching. It is instructive to remark the readiness with which the Apostle yielded to Jewish prejudices whenever they did not, as in the case of Titus, infringe Christian liberty. Either now or at a later period, knowing by the spirit of prophecy² that Timothy was chosen of God for the sacred ministry, S. Paul together with the presbyters laid his hands on him, and divine grace was thus communicated to him.³

The Apostle with Silas and Timothy continued their visitation of the Churches, carrying with them the decrees of the Council of Jerusalem, and delivering them to the Church in every city to keep. The condition of these Churches seems to have been most flourishing. The

¹ S. Luke xxii. 26.

² See 1 Tim. i. 18, and iv. 4.

³ 1 Tim. iv. 14; 2 Tim. i. 6.

course of the heralds of the Gospel was now by the special interference of the HOLY GHOST¹ directed through Phrygia, Galatia, and Mysia, to Troas. Here at midnight S. Paul had a vision of a Macedonian who said: "Come over into Macedonia, and help us." This decided their conduct, and accordingly they set sail. It is on this occasion that S. Luke the Evangelist first mentions himself as the companion of S. Paul. He was a Christian of Antioch, probably a Gentile convert, by profession a physician, and after this we find him sharing all the labours and sufferings of the Apostle of the Gentiles. In two days the four missionaries arrived at Neapolis, and proceeded at once to Philippi, a Roman colony, and the chief city of that part of Macedonia.

The Gospel was now entering the most refined and civilised country in the world. The Greeks, though conquered by the iron courage and endurance of the Romans, were still regarded as the instructors of the world in science and philosophy. The Greek language was the polite language of nearly the whole Roman empire. Greek learning and poetry took the lead, and found imitators and disciples among the finest intellects of Rome. But the pride of reason when unilluminated with divine light has always been the most formidable opponent of the Gospel. The Greeks were unwilling to listen to it unless it were connected with some system of philosophy. The Romans were very jealous of the introduction of any new religion, and were opposed to any kind of proselytising. It may well be supposed, therefore, that the Gospel would be soon subjected to most severe trials when it came in contact with both these prejudices in combination as they were at Philippi.

So it came to pass. At first the preaching of S. Paul in an oratory at the river side was attended with some

¹ It is exceedingly instructive to trace on the map the course of this part of their journey recorded in Acts xvi. 6, 7. When we reflect that the abrupt turn which their route takes was caused by the direct inspiration of the SPIRIT, we see something of that close and intimate communion with God which could make His inspirations so unmistakeably clear, even as to the direction in which they were to walk. This is the key to such expressions as "walking with God," and "in all thy ways acknowledge Him, and He shall direct thy paths," &c.

success among the women who resorted thither. The name of Lydia, a dealer in purple, is specially mentioned as one whose heart the Lord opened to receive the word spoken by Paul: and after her baptism and that of her household, she prevailed on the Apostles to lodge with her. But soon the enemy of souls threw obstacles in their way. The evil spirit,¹ by whom a poor girl was possessed whose masters made much money by her calamity, recognised the heralds of the Gospel, and the girl cried after them: "These men are the servants of the most high God, who show unto us the way of salvation." S. Paul cast out the evil spirit, who obeyed at the Name of Jesus. But the masters of the girl seeing the hope of their gain was gone seized Paul and Silas, and accused them in the magistrate's court of being troublesome Jews who taught customs unlawful for Romans to practise. The magistratus yielded to the popular clamour, caused them to be beaten with rods, rent their clothes, and cast them into prison, where their feet were put in the stocks. But no suffering can take away the joy which Jesus gives to them who suffer for Him, and at midnight the praises of God were heard sounding through the dungeons of Philippi. An earthquake shook the foundations of the prison, the doors were burst open, and the chains were broken. The jailor would have killed himself in despair, thinking the prisoners must have escaped, but S. Paul cried out, "Do thyself no harm, for we are all here." He called for a light, and now the HOLY SPIRIT darted a ray of divine light into his soul, he felt himself in the presence of the living God whose servants were here calm in the midst of all this confusion, and trembling he cast himself at their feet, saying, "Sirs, what must I do to be saved?" It was a heart-broken cry of a lost sinner, and the answer came back, meeting him on his own ground, satisfying every want of his terrified conscience: "Believe on the Lord Jesus Christ, and thou shalt be

¹ Called here a "spirit of Python," being the same spirit by which those who uttered the enigmatical sentences of the heathen oracles were moved. Python was the name of a serpent said to have been slain by Apollo, and hence the name became attached to those supposed to be under his influence.

saved." He was baptized, together with all his family the same night, and before the morning they were rejoicing in the possession of the peace of God which passeth all understanding, and delighting to honour the ambassadors of the LORD.

The next day the magistrates probably feeling they had overstretched their power, sent their lictors with an order for their release ; but S. Paul replied that they had publicly beaten Roman citizens¹ with rods, (which might only be done in the case of condemned criminals,) and now they would turn them out privately ;—"No," said he, "let them come themselves, and fetch us out." The magistrates being frightened at this, came to excuse themselves, and to beg them to go away from the city ; which after visiting Lydia, and comforting the Christians, they did. The Epistle to the Philippians shows how deep was the love thus sorely tried in the furnace of affliction between S. Paul and the converts there, for even long after he had left them, they supplied him more than once with necessaries.² We shall hear of this again.

XII.

Thessalonica.
Berea. S. Paul
at Athens.
Preaches before
the Arcopagus.
Acts xvii.

The Apostles, undeterred by the treatment they had received at Philippi, penetrated still further into Greece. Passing through Amphipolis and Apollonia they arrived at Thessalonica, where there was a synagogue of the Jews. As usual, they first made the offer of salvation to them, and for three successive sabbath-days S. Paul reasoned with them out of the Scriptures, showing how the promised MESSIAH was to suffer, to die, and to rise from the dead ; and then proving that this JESUS whom he preached had fulfilled all these prophecies and types, and therefore was the MESSIAH. Some were converted, and so were many devout Greeks, and some women of high rank. The unbelieving

¹ It is probable that one of the Apostle's ancestors had been presented with the privileges of a Roman citizen, for Tarsus, though made a free city for its services to Augustus, did not necessarily make its inhabitants Roman citizens, as appears from a comparison of Acts xxi. 39, with xxii. 27, 28. The punishment for offering such indignities to Roman citizens was very severe.

² Phil. iv. 16.

Jews, however, made an uproar, seized Jason the host of the apostles, and accused him before the rulers of the city of entertaining seditious persons, who served another king in place of the Roman emperor. The Christians, however, sent away Paul and Silas by night to a neighbouring city, Berea. Here again they entered the synagogue, but the Jews here¹ were much less narrow-minded than at Thessalonica, for instead of obstinately refusing the truth, and persecuting the preachers of it, they calmly and candidly searched the Scriptures daily to see if these things were indeed as S. Paul affirmed. Truth when allowed to have its full liberty will invariably prevail, and therefore many of them believed, and so also did many Gentiles. The Jews at Thessalonica, however, hearing of the Word of God being preached at Berea, came thither, and stirred up the people. The brethren on this sent away Paul in the direction of the sea coast, while Silas and Timothy remained at Berea.

S. Paul's guides brought him to Athens, and thence he sent them to bring his two companions to join him, while he waited for them.

One of the best descriptions of this celebrated place is given by Milton in his *Paradise Regained*, (Bk. iv.)

“ On the Ægean shore a city stands,
Built nobly, pure the air, and light the soil,
Atheus, the eye of Greece, mother of arts
And eloquence, native to famous wits
Or hospitable, in her sweet recess,
City or suburban, studious walks and shades.”

This was the city where the greatest of all heathen philosophers, the one who has entered more deeply into the mysteries of GOD than any ancient or modern reasoner,—whose works S. Augustine acknowledges led him nearer to GOD than any other writings, until he opened

¹ The slightest examination of the passage clearly shows that this commendation pronounced by the inspired historian applies *only* to the *Jews* of Berea. And yet it is not uncommon to hear this passage alleged as a proof that the *Bereans* “were more noble than” the Thessalonians, because they refused to receive the word of S. Paul until they were convinced by their own judgment that it was according to Scripture. Such a perverted comment is quite contradicted by 1 Thess. ii. 13.

the Gospel of S. John,—this was where Plato lived and taught and wrote. It was here that Aristotle learned to become the tutor of Alexander the Great. This was the native city of those great poets whose fame will live as long as literature itself. It was the very centre of the most intellectual, most poetical, most refined people in the world. At every turn the most exquisite sculptures met the eye, the most beautiful temples, the very remains of which are the wonder of modern Europe, were standing on the most charming sites. Such, and far more than this, was Athens when S. Paul was there. But what availed all this to him if God, the living God, were unknown? Whether philosophy, or poetry, or eloquence, or the grosser worship of the multitudinous gods of Greece and Rome occupied the mind, it made little difference,—the city with all its talent and beauty and learning was wholly given to idolatry. The Apostle's spirit was stirred within him, and he began to dispute with the Jews, and the devout persons in the synagogue, and, as was the custom in Athens, with any one he might fall in with in the public squares. Presently he was encountered by philosophers of the two schools, viz. the Epicureans and the Stoics, who treated him with contempt. However, as he spoke of Jesus and the resurrection, there were some in their thirst for novelty who were curious to hear what he had to say on behalf of his (to them) strange opinions, for all the Athenians spent their time in nothing else, but either to tell or to hear some new thing.

The Apostle was brought before the court of the Areopagus,¹ (the hill of Mars,) where the select judges of Athens, who tried capital causes, and all that related to religion or morals were assembled. It was before this court, when Athens still boasted her freedom, that the greatest names in ancient history had put forth all their far-famed eloquence. Here the fickle Athenians had

¹ In S. Paul's time the Areopagus had probably lost nearly all its power as a court of law, the Apostle addressed an audience of philosophers rather than judges. Still it appeared not out of place to allude to the associations which will ever be connected with the supreme court of ancient Athens.

condemned their noblest heroes. By the sentence of this court the great general Miltiades perished in prison, Aristides the Just died in exile. Here the great historians Herodotus and Thucydides received their sentence of banishment, and Themistocles the deliverer of his countrymen had been compelled to take refuge with a foreign king. Before this court the eloquence of Pericles had again and again revived the failing energies of Greece;¹ and the heights of the Areopagus had listened to the voice of Socrates the wisest of the Athenians, as, after a long life spent in promoting the welfare of his countrymen, he bade a long and last and touching farewell to home, and friends, and country, and earth itself, ere he received the cup of poison with which his fellow-citizens rewarded him in the dungeons beneath the hill of Mars. And now before these capricious, proud, philosophising judges stood the ambassador of the great living God.

The Apostle commenced his address with those electric words which carried back the Athenians to that great orator who had taught them to love the words: 'Ὁ ἀνὴρ πρὸς Ἀθηναίους.'² He took advantage of the dim conception of a great Being above the minor gods, in Hesiod, and still more clearly in Anaxagoras and Plato; and which found its popular expression in altars erected "to the Unknown God." S. Paul declared himself the ambassador of this Great Being: "Whom ye ignorantly worship, Him declare I unto you." He told them how it was He who made the world and could not be contained in earthly temples, and had no need of man's ingenuity, seeing He is LORD of all. He then passed on to show the dignity of men whom this God had called His children, and quoted the Greek poet, Aratus: "For we are also His

¹ Pericles had had to defend himself before the Areopagus. The *Bema* from which he and Demosthenes and other Grecian orators,—

Those ancient, whose resistless eloquence

Shook the arsenal, and fulminated over Greece,

To Macedon and Artaxerxes' throne,—

addressed the people, is a large rock in the Pnyx, or public market, separated by a valley from the Acropolis and the Areopagus.

² Demosthenes had accustomed them to this title, which is almost equivalent to "O Athenian heroes."

offspring." Hence he showed the folly of men worshipping idols. And then told how God had long borne with this ignorance, but now commandeth all men everywhere to repent and turn to Him: "because He hath appointed a day in which He will judge the world in righteousness." But who should conduct this judgment? He told them it should be one of the human race, and that God had already marked Him out by raising Him from the dead.

Here was the resurrection no longer stated as a question of philosophic inquiry, but as a fact that had actually taken place. It at once excited the scorn of the assembly; and they broke up, some scoffing, and others desiring to hear more. The Apostle left the court. One of the judges, Dionysius, is mentioned as being converted to the Faith. He is universally held to have been the first Bishop of Athens, on the testimony of a Bishop of Corinth, who lived within a hundred years of this period.

Silas and Timothy now rejoined S. Paul, but his love for the Thessalonians was so great that not being able to visit them himself, he sent Timothy to confirm and comfort them in his place and to bring him word again whether they persevered in the Faith.¹ Silas he also sent to some other city, so that he was again left alone at Athens. He did not, however, remain there long, but proceeded still further southward to Corinth.

LECTURE III.

I. OF all the cities in the Roman Empire, Corinth was the most luxurious and dissipated. It was the centre of commercial intercourse between Europe and Asia, and the chief port for the exchange of commodities between Greece and foreign nations. On the West the port of Laches received the trading vessels of Europe, while the treasures of the East poured in through the port of Cenchrea. Every third year the Isthmian games²

A.D. 52.
S. Paul at Corinth.
Church founded there.
Acts xviii.

¹ 1 Thess. ii. 18; iii. 1, 2, 5.

² Alluded to 1 Cor. ix. 24—27. They were in honour of Neptune.

took place in its immediate neighbourhood and attracted visitors from all parts. It became a proverb that 'it was not every one who could [afford to] go to Corinth,' and to 'Corinthianize'¹ was synonymous with leading an abandoned life. The thousand priestesses of the temple of Venus consecrated prostitution as a part of the national religion; and all this licentiousness was polished over with the sophistries and intellectual charms of Greek philosophy. And now in the midst of all this luxury came S. Paul alone, unknown and despised. He found a converted Jew and his wife who had been expelled from Rome by Claudius,² and as they were tentmakers, of the same trade which he had himself been taught,³ S. Paul lodged with them, and earned his daily bread by the labour of his hands. Not only was his outward appearance and occupation thus ill calculated to win upon the fastidious Corinthians, but he laid aside all pretensions to that eloquence and philosophic wisdom which they so much affected, and was determined not to know anything among them save JESUS CHRIST and Him crucified.⁴ However, as he disputed in the Jewish synagogue every sabbath, (for, as in most trading ports, many Jews had settled in Corinth,) several were converted, both Jews and Greeks.

After some time, Timothy returned from Thessalonica with good tidings of the faith and charity of the Christians there, and of their love towards S. Paul.⁵ The Apostle needed such comfort as this, for he was among the Corinthians in weakness, and fear, and much trembling,⁶ and the good news from Thessalonica revived his heart with fresh life and joy. Silas appears to have returned with Timothy, and S. Paul was now able to testify with far greater power that JESUS WAS CHRIST. This fresh power of the Spirit called forth as usual the opposition of the Jews, and when they blasphemed, Paul shook his raiment, and said: "Your blood be on your own heads: I am clean: from henceforth I will go unto the Gentiles." Accordingly he left the synagogue, and as-

¹ κορινθιαζειν.² See Lect. II., sect. vii.³ All Jews of every rank learnt some trade.⁴ 1 Cor. ii. 1, 2.⁵ 1 Thess. iii. 6, 7.⁶ 1 Cor. ii. 3.

sembled the Christians in the house of a convert named Justus, who lived hard by. Crispus, the chief ruler of the synagogue, however, was converted with all his family, and was baptized by S. Paul himself,¹ as also was Caius, and Stephanas' household, who are mentioned with one Epenetus as the firstfruits of CHRIST's harvest in Achaia. The Apostle baptized very few, lest it should seem as though there were some peculiar virtue in his baptism; whereas CHRIST is the Great Baptizer with the HOLY GHOST, and S. Paul's mission was to preach rather than baptize. Being still, in spite of the number of Corinthians who received the word, in much depression, he was comforted by a vision of the LORD JESUS, Who said to him: "Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city." Thus encouraged he remained there a year and a half, during the whole of which time he received nothing from the Corinthians, lest he should give occasion to his enemies to insinuate that he preached for interested motives like the sophists. It was, however, the privilege of the Church at Philippi, who had relieved his necessities more than once in Thessalonica, to minister to the wants of their spiritual father while he was in Corinth.²

II.

The two Epistles to Thessalonians. Gospel of S. Luke.

1 and 2 Thess.

It was during his stay at Corinth, that S. Paul wrote his two Epistles to the Thessalonians. In the First he comforts and encourages them in the midst of the afflictions which they suffered from their fellow-citizens by reminding them of those endured by their brethren in the Churches of Judea.³ He exhorts them to perseverance in good works, especially in purity and almsgiving, encouraging and commending them in the tenderest manner.⁴ He tells them to be comforted on the death of their friends through the hope of the resurrection,⁵ and to expect the Day of the LORD without troubling themselves about the time when it will come, being always prepared by watchfulness, and the diligent practice of

¹ 1 Cor. i. 14—17.

² 2 Cor. xi. 7—12; Phil. iv. 15, 16.

³ 1 Thess. i., ii.

⁴ 1 Thess. iii., iv. 1—13.

⁵ 1 Thess. iv. 13, &c.

good works.¹ He recommends obedience to their spiritual rulers and peace among themselves.² Lastly, he solemnly adjures them to let his letter be read to all the brethren.³ Such is the general purport of the First Epistle.

There appears to have been some misunderstanding of the Apostle's expressions concerning the near approach of the Day of the Lord; and some had taken occasion from it to induce them to leave off working, and spend their time in idleness under the persuasion that it was useless to pursue their daily occupations if the end were so near. S. Paul accordingly wrote his Second Epistle to correct this, and to remind the Thessalonians of what he had taught them by word of mouth; how that, before that Day, there must be a great apostasy from the Faith, and Antichrist, whom he calls "That wicked" or "Lawless one"⁴ must be revealed. He appears to have instructed them fully upon this point while among them, for he says: "Ye know what withholdeth or hindereth his being revealed." This is generally considered to mean the Roman Empire, for we find the early Fathers⁵ giving as a reason for praying for the Roman Emperor and the peace of his dominions that, upon the breaking up of the Roman Empire, this terrible Antichrist would be manifested. It is evident that S. Paul shrinks from mentioning this, "that withholdeth"⁶ by name, as the doing so would have given occasion to the Roman authorities to accuse him of insulting the empire. He warns the Thessalonians that their only safety in withstanding the mystery of iniquity (which under the name of Gnosticism already worked) lay in holding fast the Apostolic traditions, whether contained in these Epistles or in what he had taught by word of mouth.⁷ He directs them to excommunicate any one who presumed to disobey his injunctions against idleness and disorderly conduct; and concludes the Epistle in his own handwriting, which is a mark by which his genuine letters may be known.⁸

¹ 1 Thess. v. 1—11.

² 1 Thess. v. 27.

³ Tertull. Apol.

⁴ 2 Thess. i. ii.

² 1 Thess. v. 12—26.

⁴ ὁ ἀνομος.

⁶ Το κατεχων and again ὁ κατεχων.

⁸ 2 Thess. iii.

It is the opinion of many ancient authors, that S. Luke wrote his Gospel while with S. Paul in Achaia. It was written to set forth a true narrative of the words and actions of JESUS CHRIST, in opposition to the many false and fabulous accounts which the devil had by this time succeeded in propagating, and which, if received as genuine, would have greatly obscured the truth. S. Luke writes what he had heard from eyewitnesses of the events he records, being specially endowed by the HOLY GHOST with the power of separating the true from the false. This Gospel has been thought to be referred to in some of S. Paul's Epistles, where he speaks of "my Gospel;"¹ and there is a striking similarity between the narrative of S. Luke, and the account of the Institution of the Holy Eucharist, which was revealed by our LORD to S. Paul, and taught by him to the Corinthians:² and again, in S. Paul's and S. Luke's account of the appearances of our LORD after His Resurrection.³ S. Luke wrote his Gospel in Greek, and addressed it to a disciple named Theophilus, who seems, from the title of "most excellent," to have been a man of high rank.

III. The proconsul of Achaia was Gallio, the brother of Seneca the philosopher, and the Jews brought S. Paul before his tribunal, accusing him of persuading men to worship contrary to law. The Apostle was about to defend himself, but Gallio refused to hear the case, which he regarded as a mere dispute of names and words and the Jewish law. He drove them from the judgment-seat; and when the Greeks contemptuously beat Sosthenes the chief ruler of the synagogue in open court, Gallio refused to take any notice of it.

S. Paul remained at Corinth some time after this, and then embarked for Syria, having cut off his hair in the port of Cenchrea, in consequence of a Nazarite vow which he had made,—an instance of the scrupulousness with which he observed the law himself, though he was so jealous of its being imposed on the Gentiles. Aquila and

¹ 2 Tim. ii. 8.

² Compare 1 Cor. xi. 23—25, with S. Luke xxii. 19, 20.

³ Compare 1 Cor. xv. 5, with S. Luke xxiv. 34.

Priscilla sailed with him to Ephesus, where he preached in the synagogue, and was earnestly desired to remain; but he would not, saying, "I must by all means keep this feast that cometh in Jerusalem." He promised, however, to return again to them; and, leaving Aquila and Priscilla there, he sailed to Cæsarea, and went up, and saluted the Church at Jerusalem.

IV.

Calamities of
Jews under Cu-
manus.
Felix Governor.
Nero Emperor,
A.D. 54.
Josephus, An-
tiqu., Lib. xx. c.
6, 7, 8.

Although we are not informed of any events in Christian history that took place in Jerusalem at this time, it may be well now that we are brought back thither with S. Paul, to notice the principal events that the Jewish historian has recorded as having taken place since the Apostle was there, about the time of King Herod Agrippa's awful death. The young Agrippa was still at the emperor's court at Rome. His eldest sister Bernice was married to her uncle Herod, the King of Chalcis, while his two younger sisters Mariamne and Drusilla were still children. On the death of the King of Chalcis, Agrippa received his kingdom together with the custody of the sacred vestments, and the right of appointing the High Priest, but the government of Judea was still in the hands of the Roman Cumanus. Under this governor the calamities which had threatened Jerusalem in the time of Caligula commenced afresh. The profane insults of one of the soldiers, in the midst of the Temple, on the fourth day of the Passover, so exasperated the Jews, who had still a real zeal for the honour of God, that they began to stone the offender. Upon this, Cumanus ordered out all the troops from Fort Antonia. The confusion of the multitude was so great, as they attempted to escape through the entries of the Temple, that 20,000 persons were stifled to death. The festival was changed into sorrow, and the praises and sacrifices into tears and groans.

Soon after this, the Samaritans waylaid and ill-treated some Jews from Galilee as they went up to Jerusalem. They bribed Cumanus to take no notice of the complaints of the sufferers; so the enraged Galileans banded together under one Eliezar, and lived as robbers, plundering the Samaritan villages. Cumanus upon this armed the

Samaritans, and defeated the Jews with great slaughter, and the inhabitants of Jerusalem prevailed on their countrymen in Galilee to disperse. These bands of robbers, however, continued to infest the whole country.

Both Samaritans and Jews appealed to Quadratus, the Governor of Syria, who crucified the robbers that were taken, and sent the high priest Ananias in chains to Rome, whither also he despatched Cumanus and the Samaritan chiefs. At Rome, the young Agrippa prevailed on the Empress Agrippina to procure the death of the Samaritans, and the disgrace of Cumanus. Claudius sent out to Judea as governor one of his favourite slaves, to whom he had given his freedom, and whose name is well known to every reader of Scripture,—Claudius Felix.

Two years after S. Paul had left Corinth, (i.e. A.D. 54,) the Emperor Claudius was poisoned by his wife Agrippina, and her son Nero, then only seventeen, became emperor. He gave King Agrippa part of Galilee, but left Judea under the rule of Felix.

V.

S. Paul's second Apostolical Journey. Epistle to Galatians.

Acts xviii. 23.

We shall now leave Jerusalem, and follow S. Paul to Antioch. After he had spent some time there, he went over all the country of Galatia and Phrygia in order, confirming the disciples in the Faith. It seems that he had preached here at some previous time, not mentioned in the Acts, probably before his second journey. The Galatians were rejoiced to see their spiritual father again, and received him as an angel of God, even as JESUS CHRIST.¹ S. Paul testifies that if it had been possible they would have plucked out their own eyes and have given them to him. They were a very rude and simple people, of quite a different race from all the nations around them, being descendants of a tribe of Gauls, who after the death of Alexander the Great, had left their own country which they found too narrow for them, and after passing through Thrace, and crossing the Bosphorus, had settled in the middle of Asia Minor, where they still retained much of their old barbarous habits, speaking even in S. Jerome's time (A.D. 400,) 600 years after they had left Gaul, the same language he had heard at Treves.

¹ Gal. iv. 14, 15.

This simplicity, which led them readily to accept the Christian religion, exposed them also to the danger of being easily imposed upon by false teachers. In fact, soon after S. Paul's visit, some of those Judaizing Christians, who now existed in great numbers, succeeded in spreading among the Galatians those very errors which had been so solemnly condemned at Jerusalem. They told them that S. Paul was no real Apostle, but only a deputed teacher from Jerusalem, and that he taught a different doctrine from those pillars of the Church, James, Peter, and John, who had seen and conversed with the LORD JESUS CHRIST Himself.¹ Very many were by these means subverted, and in order to destroy these calumnies and bring back the Galatians to the holy doctrine of CHRIST, S. Paul wrote them a severe Epistle, declaring most emphatically his own apostleship to be in no way derived from others, but conferred directly from JESUS CHRIST by revelation.

He gives them the history of his conduct after his conversion,² and of the perfectly independent relation in which he stood to the other apostles, relating as an instance his public rebuke of S. Peter.³ He proves from the very writings of Moses (whom they professed under their new teachers to hold in such reverence,) how completely Justification is independent of the Mosaic Law, and is through Faith alone.⁴ He appeals to their own experience of the sensible operations of the HOLY SPIRIT,⁵ to the gift of miracles,⁶ to his own sufferings and the persecutions which he might easily have avoided had he consented to impose circumcision and the law upon Gentile converts.⁷ He then shows them what the true circumcision of the Spirit is.⁸ His exhortations are introduced by a solemn twice-repeated anathema on the false teachers who had corrupted them, saying, "If any man preach any other gospel unto you than that ye have received, let him be accursed;"⁹ and he concludes with a benediction, not upon the carnal Israel with whom they were so desirous of being united, but upon those who are

¹ Gal. i. 1 ; ii. 5—9.² Gal. i.³ Gal. ii.⁴ Gal. iii.⁵ Gal. iii. and iv. .⁶ Gal. iii. 5.⁷ Gal. v. 11 ; vi. 12, 17.⁸ Gal. v. vi.⁹ Gal. i. 8, 9.

new creatures, and walk after the rule of CHRIST, even "the Israel of God."¹ This Epistle to the Galatians was one of the earliest of S. Paul's writings, but the exact date and place whence it was written are uncertain.

VI. In the meantime Aquila and Priscilla were not idle at Ephesus. They were constantly at the Jewish synagogue, and no doubt quietly prepared the way for more direct teaching. One instance of their labours is recorded. A Jew named Apollos, a native of Alexandria, came to Ephesus. He was both eloquent, and mighty in the Scriptures, and fervent in spirit, and he taught diligently in the synagogue as much as he knew of the things of the LORD. As yet however he knew only what John the Baptist had preached, which included repentance and baptism for the remission of sins through faith in the CHRIST Who should come; but he was ignorant of the Baptism of the HOLY GHOST, by which the believer is buried with CHRIST in His death, and raised up to newness of life by His resurrection, being incorporated into the Body of CHRIST, and made a partaker of the Communion of Saints, whose fellowship in the HOLY SPIRIT is with the FATHER and His SON JESUS, &c.² However, Aquila and Priscilla soon after they had heard him, took him unto them, and instructed him more fully in the way of the LORD JESUS; and as he was going into Achaia, they gave him commendatory letters to the Church at Corinth, where he was of great assistance to the faithful, especially in convincing the Jews by the Scriptures that JESUS was the MESSIAH.

VII. Whilst Apollos was at Corinth, S. Paul returned to Ephesus, and found there about twelve others who like him professed to be disciples of CHRIST, but who knew nothing of the HOLY GHOST, having only received the baptism of John. After S. Paul had instructed them, they were baptised in the name of the

¹ Gal. vi. 15, 16.

² Rom. vi. 4, 5; 1 S. John i. 3. Differences of opinion have prevailed as to what was the efficacy of John's baptism. The teaching of S. Basil *De Baptismo* is followed in the text.

LORD JESUS, i. e., in the Name of the FATHER, and of the SON, and of the HOLY GHOST, as the LORD had commanded. He then laid his hands on them, and they received the HOLY GHOST, and spoke with tongues and prophesied. We see here again as in the conversion of the Samaritans, a distinction made between Baptism and the Laying on of hands: the one being administered by others besides the Apostles, the other only by them, and (as we shall see shortly) by those appointed to succeed them.

For three months S. Paul continued to preach in the synagogue; but when some who had hardened their hearts against the word, began to blaspheme, the Apostle not willing that the Christians should be exposed to the danger of hearing their evil words,¹ separated the disciples, and taught daily in the school of one Tyrannus. This continued for two years, so that all the inhabitants of the province of Asia, both Jews and Gentiles, heard the word of the LORD. Extraordinary miracles were wrought by the hands of Paul. Even handkerchiefs and aprons which had touched his body, had the power of healing those to whom they were applied, and casting out evil spirits from those who were possessed. But as Jannes and Jambres the magicians of Egypt withstood Moses by working opposition miracles,² as Simon Magus would fain purchase the gift of the HOLY GHOST, so certain wandering Jews, who were exorcists by profession, took upon them to call over them which had evil spirits the Name of the LORD JESUS, saying, "We adjure you by JESUS whom Paul preacheth." The evil spirit answered: "JESUS I know, and Paul I know, but who are ye?" and the possessed man fell upon them, and being stronger than they, treated them in such a manner that they fled out of the house naked and wounded. All the inhabitants of Ephesus, both Jews and Greeks, became acquainted with this event, and it caused the Name of the LORD JESUS to be magnified, and great fear to come on all, as the judgment on Ananias and Sapphira had before at Jerusalem. This fear also filled the Church, for they perceived how mighty a living God was dwelling in

¹ 2 Tim. ii. 16, 17.

² 2 Tim. iii. 8.

them, and as the realization of the Presence of God always must, it revealed to them in a clearer and more vivid manner than they had yet known, the wickedness still lurking in their own hearts, and choosing rather that all the world should know their sins than that they should incur judgment by attempting to hide them from this great and terrible God, they came voluntarily forward, and confessed, and discovered the actual deeds they had committed. This is the first record we have of Confession after Baptism.¹ There were others who had formerly studied curious arts, probably of magic, (for which the Ephesians were somewhat famous,) who brought out their books, and burned them publicly. Their value was computed at about £1780 of our money. "So mightily grew the word of God, and prevailed" over the two things dearest to the human heart, self-love and covetousness!

VIII.

Schisms at Corinth. Timothy and Erastus sent thither.

Acts xix.

It was while S. Paul was at Ephesus that he received tidings of some Corinthian Christians, of the family of Chloe, concerning the distracted state of the Church at Corinth. Although he had laboured so long there, and the HOLY GHOST had endowed them with supernatural gifts inferior to no other Church,² yet their subtil and philosophizing habit of mind, as well as the exceeding corruption of morals around them, rendered the Corinthian converts quite as open to the seductions of false teachers as the simple Galatians. We gather from the Epistles, that after the fashion of the schools of the philosophers, they had divided themselves into factions,³ one professing to be a disciple of Paul, another of Apollos, another of Peter, (who either had preached at Corinth himself, or as is more probable had been quoted by some Judaizing teachers as an Apostle of a superior

¹ Confession was here made publicly before the Church, and so it continued for some time; but when the number of Christians was increased, the public confession of sins ceased to be edifying, except in special instances; and private confession to the priest, the representative of the Church, took its place; and the priest decided whether public penance was necessary or not. In monasteries the public confession *in chapter* is still observed. A similar change was found to be necessary by Wesley in his experience-meetings.

² 1 Cor. i. 7.

³ 1 Cor. i. 12; iii. 3, 4.

order to S. Paul,) while a fourth party, possibly more conceited than all the rest, styled themselves exclusively the disciples of CHRIST. The false teachers were probably Jews by birth,¹ and came to Corinth with letters of commendation,² either true or forged, from the Churches of Judæa, for which reason they are called false Apostles, transforming themselves into the Apostles of CHRIST.³ They were of the sect of the Sadducees,⁴ and of some note on account of their birth and education. They recommended themselves to the Corinthians not only by affecting that eloquence of which the Greeks were so fond,⁵ but also by suiting their doctrines to their philosophical prejudices, and their precepts to the corrupt practice of that dissolute city. The Greeks regarded the body as the prison of the soul, and looked upon the resurrection of the flesh as, (to use the words of Celsus, a heathen writer) "the hope of worms; a filthy and abominable thing, which God neither will nor can do." Hence these false teachers flatly denied it to be a doctrine of the Gospel, and argued that the only resurrection promised by CHRIST was that of the soul from ignorance and error, which these heretics (afterwards known by the name of Gnostics) said was in those who were converted already passed. The consequence of this was, that they connived at the indulgence of the lusts of the flesh, and even went so far as to receive into communion one who had married his father's wife.⁶ With all this licentiousness both of doctrine and practice, they appear to have prescribed obedience to the Mosaic law.⁷

On hearing these tidings, S. Paul sent Timothy and Erastus with an epistle which has not come down to us,⁸ to go to Corinth through Macedonia to confirm the faithful, and to reprove the factious, telling them that he himself was coming shortly to encourage those who stood firm, and to punish by his miraculous power those who were disobedient.⁹ This was his resolution when he sent

¹ 2 Cor. xi. 22.

³ 2 Cor. xi. 13.

⁵ 1 Cor. iv. ; 2 Cor. x.

⁷ 2 Cor. iii.

⁹ 1 Cor. iv. 19, 20, 21.

² 2 Cor. iii. 1.

⁴ 1 Cor. xv. 12.

⁶ 1 Cor. v. 1.

⁸ 1 Cor. v. 9 ; 2 Cor. xiii. 1.

away Timothy and Erastus, and was no passing light determination, for it was in the power of the HOLY GHOST that he had thus purposed to go through Macedonia and Achaia, and from thence to Jerusalem, and after that to visit Rome.¹ But before he was able to carry out this purpose, three Corinthian Christians, Stephanas, Fortunatus, and Achaicus arrived at Ephesus with a favourable letter from the sincere part of the Church.² Accordingly, as a great work was still being carried on at Ephesus, and his presence was much needed, the Apostle resolved to remain there until the following Pentecost, and then to go first into Macedonia, and so through to Corinth.³ In the meantime he sends by the hands of their three messengers his First Epistle to the Corinthians.

IX.

In this Epistle S. Paul reproves the Corinthians for their divisions and party spirit, and tells them that these show them to be low and carnal, instead of being, as they imagined, wise and spiritually enlightened; for they prove that they are attaching themselves to men instead of to CHRIST.⁴ He answers their objections to his plain and simple style, and warns them against vain eloquence, contrasting his own hard and self-denying life with the pride and luxury of their false teachers.⁵ The greater portion, however, of this Epistle is occupied with directions concerning the internal discipline of the Church.

The ease of the incestuous person gives occasion to the Apostle's direction as to the manner of excommunicating the offender. He declares that he has already judged his ease, and commands them to execute his sentence. They are to meet in solemn assembly in the Name of JESUS CHRIST,⁶ with the authority of Paul's spirit, as though he were present in person; and by the power of our LORD JESUS CHRIST they are to deliver over the guilty person to Satan for the destruction of the flesh, so that his soul may be saved in the day of the LORD. In fact it usually happened in the early Church

¹ Compare Acts xix. 21 and 2 Cor. i. 15—23.

² 1 Cor. xvi. 17, 18.

³ 1 Cor. xvi. 5—9.

⁴ 1 Cor. i., ii., iii.

⁵ 1 Cor. iv.

⁶ S. Matt. xviii. 20, 18.

that an excommunicated person was visited by some supernatural sickness or other manifest judgment of God. S. Paul follows these directions with warnings of the danger of this leaven of evil infesting the whole body of Christians, and shows that a scandalous Christian is to be more carefully avoided even than a heathen.¹

The Apostle next reproves the Corinthians for their lawsuits, and declares that the very existence of such things is contrary to the spirit of CHRIST: for a Christian ought rather to suffer wrong than go to law. But if they must have these disputes, they are to be settled by arbitration, and on no account are they to give scandal by going to law before the unbelievers.² In fact, for long after this the Christians never pleaded before the heathen courts of law: the Bishops were the arbitrators of all differences.

S. Paul now proceeds³ to answer some questions which the faithful had proposed to him concerning virginity, celibacy, marriage, and divorce, together with certain other matters of difficulty. It would be impossible to enter upon anything like a full development of his answers to these most important questions; but these matters seem so little understood at the present day, that a few words may serve to bring out more clearly the Apostle's teaching. Virginity is essentially a blessing peculiar to the Gospel dispensation. Up to the time when the Angel Gabriel announced to the Blessed Virgin that she was to be the Mother of the Eternal Son of God, Virginity had been associated only with barrenness: as since the fall the one hope and stay of the human race had been the seed of the woman who should bruise the serpent's head, so for a woman to be unmarried was to renounce all hope of being the mother of the Redeemer. All the blessings of the Old Testament are connected with fruitfulness and a blessed offspring.⁴ But when the Virgin Mary had conceived and brought forth Incarnate God, a

¹ 1 Cor. v.

² 1 Cor. vi.

³ 1 Cor. vii.

⁴ See the blessings pronounced on Noah (Gen. ix. 1, 7), Abraham (Gen. xv. 5; xvii. 2, 3), Isaac (Gen. xxvi. 24), Jacob (Gen. xxviii. 14; xxxv. 11), and the children of Israel (Deut. xxviii. 4, 11; xxx. 9.)

new order of things was introduced. It was not that any one of the blessings before pronounced upon marriage was cancelled, far from it, for marriage was now a sacramental symbol of the union between CHRIST and the Church;¹ and polygamy and divorce, which had been tolerated under the Mosaic law, were for ever interdicted, and marriage was rendered purer and more honourable than ever it had been before. Still, as the very thought of JESUS (Who is perfect Man as well as perfect God) forbids even the possibility of that earthly love which is necessary to marriage being shared by Him; so, we are not surprised to find Him replying, when asked by His disciples whether it was not better to abstain from marriage altogether: "All men cannot [or, do not] receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and *there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.*"² And we find that there are in heaven special rewards for Virgins which no others however holy can obtain.³ In fact, no reverent and unprejudiced reader of the New Testament can have any doubt whatever about this principle, and any system which ignores it, and does not *profess* at any rate to honour Virginity, can have no possible claim to be of God.

But it is one thing to acknowledge the principle, and another to put it into practice. One is a revealed truth of God, the other depends upon the circumstances of each individual case. And therefore S. Paul speaks with the greatest caution, lest on the one hand, he should discourage any whom God had called to this holy estate; and on the other, lest he should put a snare in the way of those who had not the gift, and whose duty it therefore was to marry. Consequently he leaves it entirely to the conscience of each individual. In answer to the question whether virginity or celibacy was good in the present state of things, he replies, "Yes," though he will not

¹ Eph. v. 23, &c.

² S. Matt. xix. 10—12.

³ Rev. xiv. 1—5.

make it binding as a commandment from the Lord, but gives it as his own judgment confirmed by his own practice. Again, in answer to the question whether a father were right in keeping his daughter from marriage, he replies in like manner. "He that giveth her in marriage doeth well, but he that giveth her not in marriage doeth better." And in answer to the question whether a man or woman may contract a second marriage, he replies that they do not commit sin by doing so, but still they are better if they do not. His tone is very different when speaking of divorce. "Unto the married I *command*, yet not *I*, but the Lord, Let not the wife depart from her husband. And let not the man put away his wife;" and if the wife is put away, she is to remain unmarried, or be reconciled to her husband.

Again, with respect to Christians who had heathen husbands or wives, they are not to separate from them, as the Jews under the law had been required to do:¹ for they might be the means of converting them. In answer to other questions, he advised every one to continue in the state in which he was when called by the Gospel, whether circumcised or uncircumcised, freeman or slave, married or unmarried.

The Apostle next resolves certain questions relating to the feasts given by the idolaters after their sacrifices.² On this point he lays down the following general rule. An idol is really nothing, and consequently incapable of really sanctifying or defiling food. Still, all did not know this, and if they saw Christians eating things which had been sacrificed to idols, they would regard it as an acknowledgment of the idol, and so by following the example of those who did so eat, might not only eat the meats, but actually worship the idol, and so imperil their salvation. It was clearly then contrary to Christian charity to run so great a risk. Besides, there was a deeper reason. Although the idol was really nothing at all, but a piece of wood or stone, yet the heathen's false worship was really the worship devised and kept up by the agency of evil spirits, and so those sacrifices were really offered to devils, and those who participated in them, were partakers

¹ Ezra ix., x.

² 1 Cor. viii. and x.

of the sin and (in a measure) of the nature of devils. He illustrates this by two examples. The eating of the sacrifices under the law implied participation with God in what was placed on His table, the altar.¹ And again, in the same way, the Gifts offered on the Christian altar, the Cup of blessing and the Bread, not only imply but are really the means of the participation of Christians in the nature of CHRIST, for that Bread is CHRIST, and we, though many, are all partakers of It, and so one Body with Him. From this he shows the impossibility of being partakers of the Cup of the LORD and the Cup of devils, the table of the LORD, and the table of devils. After laying down these two principles, he enjoins that, on no account, might Christians go with their heathen acquaintance into the idol's temple, and partake of the feasts on the sacrifices which were eaten there. If, however, they bought meat in the public market, they need not ask whether it had been offered to idols or not. And if, when invited to the homes of heathens, meat was set before them, as common food, they need not ask any questions about it: if, however, their heathen friends told them plainly that it was meat offered to an idol, then they were to refrain from eating it. In all cases charity for the consciences of others was to be their guiding principle. The Apostle gives sundry directions concerning points of discipline and order in the Church. Women are not to pray in public with unveiled heads. S. Paul reproves the Corinthians for their irreverent celebration of the Holy Eucharist. It appears that it was usual to have at the same time a supper of common meats, which the Christians ate together before they parted; every one contributed according to his ability, and the poor were to benefit by the abundance of the rich, for it was a feast of charity, and hence it had the Greek name of *Agapè*.² But at Corinth, divisions had crept even into these feasts. Every one brought his own supper and ate it apart; so that the rich had too much, and the poor wanting even what was necessary were ashamed. In order to show the excess of this irreverence, the Apostle reminds them of the Institution of the Eucharist, which he had de-

¹ 1 Cor. x. 16—21.

² 1 Cor. xi.

livered to them as he had received it by special revelation from JESUS CHRIST. From this he concludes that unworthy communicants are guilty of the Body and Blood of the LORD; and he tells them that it is because they have not discerned the LORD's Body, that God has punished them with diseases, and even cut off many by death. These judgments are only to be averted by judging themselves; yet even these very judgments are a proof that God loves them and punishes them in this world, that they may not be condemned in the Great Day. He tells them that when he comes he will set in order "the rest," probably referring to the ceremonies to be observed in the celebration of the Holy Eucharist.¹

S. Paul enters very fully into the use and abuse of those miraculous spiritual gifts which were common in the Church,² and which the Corinthians had perverted to purposes of ostentation, especially the gift of tongues, which though the most wonderful, the Apostle, in order to humble the Corinthians, places last in order. He shows them how to distinguish between those prompted by the Evil Spirit, and those inspired by the Spirit of God. The HOLY SPIRIT is to be recognized by His testimony to JESUS.³ Still, among those really inspired by the HOLY GHOST were great diversities, and he would have them remember that the Church is One Body, and all the different members are each in their due order necessary to its perfection, and consequently these different gifts are all to be used for the benefit of the whole Body, and not for private vanity. The Corinthians were right in desiring earnestly the best gifts, still the most astonishing miraculous gifts were no sign of growth in grace, and far inferior to Charity,⁴ which is the very life of the Church, and without which all else is profitless. Prophecy or speaking by inspiration, the Apostle declares to be the most desirable of spiritual gifts, but even this is to be subject to discipline. Women are not to be allowed to prophesy or speak at all in the Church. These directions show us the exceeding richness of the

¹ 1 Cor. xi. 34.

² 1 Cor. xii. and xiv.

³ 1 Cor. xii. 3, compare S. John xv. 26, 1 S. John iv. 2, 3.

⁴ 1 Cor. xiii.

primitive Church in spiritual and supernatural powers, for it was not only at Corinth, but in *all* the Churches, that these regulations were observed.¹

S. Paul gives² a full refutation of the Rationalistic opponents of the doctrine of the Resurrection, and afterwards³ exhorts the Corinthians to make a weekly collection for the Christians in Judea, promising to convey their liberality to Jerusalem, when he should himself visit Corinth. He recommends Timothy to them if he should visit them, and with salutations and benedictions he concludes the Epistle, inserting however a fearful anathema upon any one who loved not our LORD JESUS CHRIST. Titus was to return, and bring S. Paul intelligence of the manner in which the Corinthians had received his Epistle.⁴

x.

Religious assemblies of early Christians.

We may gather from this Epistle and other portions of the New Testament thus much concerning the assemblies of the early Christians. They were held on a Sunday, though not by any means confined to one day, still the principal assembly was on the weekly return of the day of the Resurrection of the LORD. The place of assembly was a hall or a large chamber in some particular house, and all the Christians were expected to be there, unless detained at home by sickness, in which case the priests of the Church visited them there. In this hall, called after the name of the body which met together in it, the *Church*, they read the Holy Scriptures; not only of the Old Testament, but also the Epistles of the Apostles. The Apostles or the teachers ordained by the imposition of their hands, in other words, the Bishops and Priests, instructed and exhorted the people. This was also frequently done by prophets inspired in an extraordinary manner. They sang the Psalms of David and other ancient hymns, or such new ones as the HOLY GHOST dictated to them. In this hall was the Table of the LORD, the proper altar of Christians. There the Holy Eucharist was consecrated and distributed to the faithful. And

¹ 1 Cor. xiv. 33.

² 1 Cor. xv.

³ 1 Cor. xvi.

⁴ See 2 Cor. ii. 13; vii. 7; viii. 16, 17; xii. 18.

they all ate together a meal of ordinary meats, which was the Agapè or Love-feast.

XI. The great success of the Gospel at Ephesus stirred up as usual a violent opposition. There was there a temple of Diana, which was one of the seven wonders of the world.

Tamult at Ephesus caused by Demetrius. Acts xix. All Asia had flocked to it for 400 years. It was 425 feet long, and 220 broad, supported by 127 pillars, each 60 feet high, and every one the gift of a king.¹ In the temple was a little black idol, which had survived the destruction of seven temples, and was believed to have fallen from heaven. People came from the most remote parts to visit this wonderful shrine, and strangers were desirous to carry away small models of it. These were made in silver by a large number of workmen. One of the chief of these silversmiths, named Demetrius, called together his fellow-craftsmen, and representing to them how the Apostles' preaching was endangering their trade, and not only that, but the honour of the great goddess Diana, he excited them to raise a shout of "Great is Diana of the Ephesians!" The whole city caught the contagion, and the people rushed into the theatre,² dragging two of S. Paul's companions, Macedonians, with them. The Apostle was prevented by the Christians from going thither himself, and some of the Asiarchs, the officers intrusted with the management of public shows and entertainments connected with the popular religion, and who were his friends, being probably Christians, sent to warn him not to venture into the theatre. For a long time the utmost confusion prevailed, and this was increased by one Alexander, (probably the coppersmith whom S. Paul mentions³ as having done him much evil at Ephesus,) being put forward by the Jews, who no doubt thought this a good opportunity for stirring up a persecution of the Christians. The people, however, as soon as they found

¹ Four of these pillars are now in the church of S. Sophia, which is at present a Mahometan mosque at Constantinople.

² The ruins of this theatre, said to be the largest known to us, are still to be seen amidst the piles of ruined temples which are all that remain of this once famous city.

³ 2 Tim. iv. 14.

he was a Jew, shouted out, "Great is Diana of the Ephesians!" For two hours this continued, and at last the town clerk gaining a hearing, succeeded in quietly dispersing the multitude.

XII.

S. Paul revisits
Macedonia. Second
Epistle to
Corinthians.
Acts xx. 1.

Shortly after this uproar, S. Paul went to Troas, where he found the door open for the Gospel,¹ and where he purposed to wait until Titus should return from Corinth.

But as Titus did not appear, S. Paul, fearful

lest he should have met with ill-usage, crossed over into Macedonia to look for him.² There he had much distress and persecution, and much exercise of mind because he did not find Titus.³ At length God comforted him by Titus' arrival, and still more by the account which he brought of the blessed effects of his Epistle on the Corinthians,⁴ how they had humbled themselves before God with sincere repentance, had executed his sentence of excommunication upon the incestuous person, had received Titus with great reverence, and had been obedient in every particular to the injunctions he had brought them.⁵ They had even anticipated a year ago his wishes respecting the collection for the Christians in Judea, inasmuch that S. Paul was able to hold them as an example to the churches of Philippi, Thessalonica, and other cities of Macedonia.⁶

The Apostle therefore wrote a Second Epistle to congratulate them on their obedience, to confirm them in their good dispositions, and to take off the sentence of excommunication which had been pronounced against the incestuous person.⁷ In it he also explains the cause of his long delay in coming to them, and now that they are penitent he condescends to enter into a full vindication of his whole conduct and apostleship.⁸ The only portion of the Epistle, however, which relates to the discipline of the Church is that in which he instructs the Corinthians how to deal with the excommunicated person, whose repentance was so deep, that S. Paul exhorts them to receive him back to communion, lest he should be hurried

¹ 2 Cor. ii. 12.

² 2 Cor. ii. 13.

³ 2 Cor. vii. 5.

⁴ 2 Cor. vii. 6, 7.

⁵ 2 Cor. vii. 8—16.

⁶ 2 Cor. ix. 2—4.

⁷ 2 Cor. i. ii.

⁸ 2 Cor. iii, iv, v, vi, vii, x, xi, xii.

into despair, and Satan should thus obtain a victory. He assures them that the absolution which they gave he confirmed, and that he did this not as a mere man, but as the representative of CHRIST, in Whose power he had excommunicated him, and in Whose power he remitted the sentence, saying, "To whom ye forgive anything, I forgive also: for if I forgave anything, to whom I forgave it, for your sakes forgave I it *in the Person of Christ*."¹ Here we see the power of the keys distinctly asserted, and exercised with most blessed results. The Apostle excuses himself for not having received any temporal goods from the Corinthians, at which they seem to have felt hurt,² and promising to come to them shortly to the terror of those still impenitent, he concludes with the Apostolical benediction.³

XIII.
S. Paul in Achaia. Epistle to Romans, Acts xx. 2.

Soon after this S. Paul went into Achaia, where he remained three months. While at Corinth he wrote his Epistle to the Romans, whom he had already "purposed in the SPIRIT" to visit. In this Epistle the Apostle unfolds very fully the whole plan of salvation as the free gift of GOD through Faith in JESUS CHRIST. He treats the doctrines of grace, election, and predestination; and foretells the future conversion of the Jews, and the fulfilment of the promises made to their fathers.⁴ In the practical part of the Epistle, he enjoins obedience to temporal powers to be observed by all Christians of whatever rank in the Church, and he lays down the same rules concerning meats offered to idols, and other minor points of discipline, which he had given to the Corinthians.⁵ We learn from this Epistle that S. Paul had preached the Gospel all round the sea-coast from Jerusalem to Illyricum, without building on the foundation of another, but declaring it chiefly to those who had hitherto never heard it.⁶ He begs their prayers that he may be delivered from the unbelieving Jews in his journey to Jerusalem;⁷ and promises, after carrying thither the contributions of

¹ 2 Cor. ii. 5—11.

³ 2 Cor. xiii.

⁵ Rom. xii.—xv.

⁷ Rom. xv. 30—33.

² 2 Cor. xi. 7—12.

⁴ Rom. i.—xi.

⁶ Rom. xv. 15—29.

the faithful in Macedonia and Achaia, to visit Rome. We learn also from this Epistle that there were a great number of Gentile Christians at Rome, for their faith was spoken of throughout the whole world.¹ Nearly a whole chapter is filled with salutations to particular individuals.² There were, however, many Jews there also; Aquila and Priscilla had returned, and it was at their house that the Church assembled. This Epistle was sent by Phœbe a deaconess of the Church at Cenebrea,³ whom he commends to the faithful at Rome.

LECTURE IV.

J.

Journey from
Corinth to Jeru-
salem.

Acts xx., xxi.

WE left S. Paul at Corinth where he remained three months, at the end of which time that Voice, whose inspirations he had followed so faithfully ever since it had called to him from heaven, revealed to him that the hour was come when he must go up to Jerusalem, and like his Divine Master suffer cruel indignities from those he would gladly have given his life to save,⁴ and who even here lay in wait to kill him on the voyage to Syria. To avoid his treacherous countrymen, he passed through Macedonia, and having spent Easter at Philippi, went on to Troas whither he had been preceded by several Christians from Achaia. He remained at Troas seven days, and the eve of his departure being Sunday, the Christians were assembled together to celebrate the Holy Eucharist. S. Paul preached to them and continued his discourse until midnight. The room was on the third story, and there were a great number of lights, and a young man named Eutychus who sat in an open window, became overpowered with sleep, and falling into the court below was taken up dead. The Apostle restored him to life, and at daybreak bade farewell, and left the brethren much comforted by the restoration of the young man.

From Troas S. Paul went on foot to Assos, where he

¹ Rom. i. 8.

² Rom. xvi. 1, 2.

³ Rom. xvi.

⁴ Rom. ix. 3.

rejoined his companions who had come round by sea. In three days, sailing from Assos past Mitylene, Chios, and Samos, they arrived at Miletus, having purposely avoided Ephesus, since they were anxious to reach Jerusalem by Pentecost. However the Apostle sent for the Elders, or (as we should call them) the *clergy* of Ephesus, and gave them a solemn charge respecting their duty to the flock, enforcing it by reminding them of his own example when labouring among them.

[*Read Acts xx. 18—36.*]

After this he kneeled down and prayed with them all. It was a touching farewell as they embraced their spiritual father, whose face they should not see again, and they did not leave him until the ship sailed.

From Miletus the Apostle and his companions sailed to Coos, thence to Rhodes and Patara. Here they embarked on board a ship bound for Phenicia, and passing Cyprus landed at Tyre, where some Christians endeavoured to dissuade Paul from going to Jerusalem, as the SPIRIT through the prophets foretold his afflictions there. He would not consent, but kneeling down upon the seashore with the whole company of Christian men, women, and children, who insisted on conducting him out of the city, he prayed with them and departed. S. Paul performed the rest of the journey by land. He spent a day with the Christians at Ptolemais, and then went on to Cæsarea, where he and his companions lodged with S. Philip the Evangelist, whose four daughters lived a virgin life, and had the gift of prophecy. Here the prophet Agabus,¹ the same who had foretold the famine in the reign of Claudius, through a symbolical action signified by the HOLY GHOST that as he bound his own hands and feet with Paul's girdle, so would the Jews bind the owner of the girdle, and deliver him into the hands of the Gentiles. Both S. Luke and the rest of his companions together with the Christians of Cæsarea endeavoured to persuade him not to go up to Jerusalem; but the Apostle answered: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the LORD JESUS." Upon this, they submitted to the will of the LORD, and

¹ Acts xi. 28.

accompanied by several brethren from Cæsarea and an aged Christian of Cyprus with whom they were to lodge, they arrived at Jerusalem, and were welcomed with joy by the Christians there.

II. The day after their arrival, S. Paul and his companions went together to S. James the

S. Paul at Jerusalem.

Acts xxi. Bishop of Jerusalem, with whom were all the Presbyters of the Church; and when they had saluted them, S. Paul narrated circumstantially and in order what wonderful things God had wrought among the Gentiles by his ministry. They listened attentively and glorified the LORD. Afterwards they told him of the vast number of believers there were among the Jews,—many thousands,—showing the labours of the other Apostles while S. Paul was in Asia and Greece. These Jewish Christians were zealous for the law, and had a violent prejudice against S. Paul; who (they had been informed by false brethren,¹) was teaching all the Jews in foreign countries to forsake Moses and renounce circumcision and other ceremonial rites. This of course was utterly false; for though S. Paul had indeed jealously guarded the Gentiles against being subjected to legal bondage, and had only given them² the decrees of the council at Jerusalem, yet he had himself lived as a Jew among them, and had, as we have seen, circumcised Timothy in order to remove any apprehensions they might have on that score. However, as the report had gained credence, and the multitude would be sure to hear of his arrival at Jerusalem, and come together, and watch him with suspicion, S. James and the Presbyters accordingly recommended to him to give a public refutation of these calumnies, and as he had a Nazarene vow upon him and had shaved his head,³ they propose to him to associate himself with four of their company who had the same vow, and go with them through the

¹ Gal. ii. 4.

² Acts xvi. 4.

³ As S. Paul had visited Jerusalem since this vow, it is possible that the advice of S. James had no connection with the circumstance mentioned in Acts xviii. 18. It was customary for those who could afford it to pay the expenses of Nazarites, and thereby show their own zeal for the Jewish religion. Herod Agrippa adopted this course to ingratiate himself with the Jews, see Lect. II. sec. v.

ceremonies of purification, that "all may know that those things, whereof they were informed concerning thee are nothing; but that thou thyself also walkest orderly, and keepest the law." S. Paul at once agreed to this proposal, and the following day went into the temple with the men, according to the law, to signify the end of the time of purification.¹

III.

A.D. 58.

S. Paul seized
in the Temple.
Rescued by Ly-
sias. Addresses
the populace.

Acts xxi., xxii.

The seven days of purification were almost ended, when some Asiatic Jews saw S. Paul in the Temple, and stirred up the people, laying hands on him, and crying out, "Men of Israel, help: this is the man that teacheth all men everywhere against the people, and the law, and this place;" they accused him also of having polluted the Temple by bringing Greeks into it; for they had seen Trophimus, an Ephesian, with the Apostle in the city, and supposed that he had brought him into the Temple also. The whole city came running together, dragged S. Paul out of the Temple, and shut the doors. There was, however, close to the Temple, and overlooking it, the fort Antonia, a magnificent castle built by the Asmonean princes. Here a Roman cohort or regiment of six hundred foot soldiers was stationed, under an officer called a tribune, or chief captain, named Claudius Lysias. The tumult soon alarmed this garrison, and Lysias, with a large body of soldiers, came upon the people just as they were about to put S. Paul to death. On his appearance they ceased their violent treatment of the Apostle; and Lysias, being unable in the confusion to learn the true state of the case, ordered him to be bound with two chains, and carried into the fort, which was approached by a flight of steps. S. Paul begged to be allowed a word with the tribune, who asked him whether he could speak Greek, thinking he was an Egyptian impostor, who² some time before this had come to Jerusalem, and pretended to be a prophet, having persuaded the people to follow him to the Mount of Olives, whence they were to behold the walls of the city fall down at his command. Felix, the governor of Judea, had marched against this rabble, and had slain four hundred, and taken

¹ Numbers vi. 13, &c.² Joseph. Antiq. b. xx. c. 62.

two hundred of them prisoners. The Egyptian fled, and was never seen again; but Judea was infested with false prophets, who imposed on the credulity of the infatuated people, even as our LORD JESUS CHRIST had foretold. Many of them were put to cruel deaths by Felix, but his government was marked by the rise of a set of men called Sicarians, or assassins, who, by means of a short dagger which they carried under their clothes, committed murders in the very Temple itself with impunity. Felix himself had hired them to make away with the high priest Jonathan, after which they were the terror of the whole country. Lysias imagined S. Paul to have been a leader of one of these lawless bands; but, on hearing that he was a Jew of Tarsus, he allowed him to speak to the people from the steps of the castle.

The Apostle gave a short account of himself, his birth, education, and zeal in persecuting the Church. He then related his wonderful conversion, and his vision of JESUS in the Temple; but when he told them how the LORD had bidden him to go to the Gentiles, the prejudices of the Jewish people could no longer be restrained; and, tearing off their clothes and throwing dust into the air, they cried, "Away with such a fellow from the earth, for it is not fit that he should live!" On this the tribune carried him into the fort, and commanded him to be put to a torture common among the Romans, and exactly similar to what the Russians call the *knout*. As they were stretching him on the block, Paul intimated that he was a Roman citizen, which, when the chief captain heard, he ordered him to be released from the executioners; for it was unlawful on any account whatever, to scourge or beat with rods the citizens of Rome.

IV.

S. Paul before the Sanhedrim. The next day, Lysias, wishing to learn the truth of the matter, assembled the Sanhedrim, and brought Paul down to them.

Acts xxiii.

As soon as he began to speak, Ananias commanded him to be smitten on the mouth, and S. Paul said to him, "God shall smite thee, thou whited wall." Being informed that Ananias was the high priest, he excused himself, saying, "I knew not, brethren, that he was the high priest; for it is written, Thou shalt not

“speak evil of the ruler of thy people.” The fact was, that at this time the high priesthood was in the utmost confusion. In the space of one hundred and seven years there were no less than twenty-eight high priests. The office was no longer for life, as it had been even in the days of Herod the Great; but it was in the hands just now of the young Agrippa, who had appointed one Ishmael to supersede this same Ananias, who, as we have seen, had been sent in chains to Rome in the time of Claudius. There were therefore at least two who had been invested with the high priesthood, and were each considered the rightful possessors of the dignity by their respective parties; so that, as in the case of Annas and Caiaphas in our SAVIOUR’S time, it was difficult to say which was the real high priest. This confusion was an indication of the decaying and waxing old of the Levitical priesthood, and of its speedy abolition, to make way for the new order which CHRIST the High Priest, Who hath an unchangeable Priesthood, had already brought in, having carried His own Blood within the veil, into the holiest of all, the very heaven of heavens itself.

The Apostle, seeing that the Sanhedrim was composed of two parties, Pharisees and Sadducees, declared himself to be a Pharisee, the son of a Pharisee, and that the resurrection of the dead was the very point for which he was called in question. The Pharisees upon this were ready to acquit him, but the Sadducees were only the more enraged; and the dispute rose to such a height, that Lysias sent his soldiers to bring the Apostle by force out of the Sanhedrim. The following night S. Paul was comforted by a vision of the LORD JESUS, Who said, “Be of good cheer, Paul; for as thou hast testified of Me in Jerusalem, so must thou also bear witness at Rome.”

v.

S. Paul sent to
Cæsarea. His
defence before
Felix.

Acts xxiii., xxiv.

The next day a conspiracy was discovered, made by forty Jews, who, with the sanction of the high priest, had bound themselves under an oath neither to eat nor drink until they had killed Paul. The tribune, Lysias, accordingly despatched a large body of soldiers to guard the Apostle a considerable way towards Cæsarea, whither he sent him to the governor of Judea. Felix, having

read the letter explaining the reason why the chief captain had sent Paul to him, gave orders that he should be kept in Herod's palace until the matter could be fully investigated.

Five days after this the high priest Ananias with the Jewish leaders and an orator named Tertullus came to Cæsarea, and accused S. Paul of being "a pestilent fellow, and a mover of sedition among the Jews throughout the world, a ringleader of the sect of the Nazarenes" who had deliberately profaned the temple. The accusation was backed by the assertions of Jews who came with Tertullus. Felix motioned to the Apostle to speak for himself, which he did, and showed the manifest impossibility of the accusation being true, challenging the Jews to prove any of their accusations of sedition, unless they would make something of his declaration that he was a Pharisee and a believer in the resurrection of the dead. He did not, however, deny his connexion with the despised and persecuted followers of JESUS called by Tertullus "the sect of the Nazarenes," but said plainly, "This I confess unto thee, that after the way which they call a sect, so worship I the God of my fathers;" not in the least allowing that he disbelieved any of those things written in the law or the prophets, or that he walked in any way contrary to the truths they themselves acknowledged.

Felix appears to have been acquainted with the existence of Christianity, and to have perceived now how the case really stood: he therefore made an excuse to the Jews, and committed Paul to the custody of a centurion, with full liberty to see his friends. He frequently listened to the Apostle explaining the doctrine of CHRIST, and on one occasion sent for him in the presence of his wife Drusilla,¹ a Jewess. Before this guilty pair the Apostle preached, and as he reasoned of justice, chastity, and judgment to come, the governor's hard, cruel, licentious heart felt the power of the Word of God, and

¹ Drusilla, daughter of Herod Agrippa, had married a Jewish proselyte, Azizus, king of the Emesenes. Felix prevailed upon her through a magician named Simon to forsake her religion and abandon her husband, and to marry him, a heathen slave. Joseph. Antiq. bk. xx. c. 5.

"Felix trembled;" but being unwilling to repent, he answered, "Go thy way for this time; when I have a convenient season I will call for thee." He did indeed send for him again, but it was only in hopes of receiving a bribe to set the Apostle at liberty, and in this he was disappointed; and after two years, when he was superseded by Portius Festus in the government of Judea, Felix sacrificed all the interests of truth and justice, and from a vain wish to please the Jews, who after all accused him to the emperor of his many acts of cruelty and extortion, he left Paul a-prisoner at Cæsarea.

VI.

A.D. 60.

S. Paul before Festus.

Before Agrippa.

Acts xix., xxvi.

On Festus' arrival in the province, the high priest and the chief of the Jews took the earliest opportunity of prejudicing him against S. Paul, and desired him to send for him to Jerusalem, intending to waylay and kill him on the road. Festus, however, deferred the matter until his return to Cæsarea, when he commanded Paul to be brought before his tribunal. The Jews came in crowds and laid many and grievous complaints against Paul, though they were not able to prove them. The Apostle constantly protested that he committed no offence either against the law of the Jews, or the temple, or against the emperor.

Festus, wishing to gratify the Jews, proposed to S. Paul to go up to Jerusalem and there be judged; but the Apostle knew that there would be little hope of justice there, when a new governor courting popularity with a people thirsting for their victim's blood would think very little of sacrificing to their will a prisoner in whom he felt no personal interest; and doubtless directed by the HOLY GHOST, Who had told him that he should visit Rome,¹ S. Paul hesitated not to exercise the privilege of a Roman citizen, and replied, "I stand at Cæsar's judgment-seat, where I ought to be judged. To the Jews have I done no wrong, as thou very well knowest. I appeal unto Cæsar." Festus, after conferring with his advisers, admitted the appeal, and promised to send him to the emperor.

Shortly after this the young Agrippa,² with his sister

¹ Acts xix. 21; xxiii. 11.

² See Lecture I. sect. xvii. *note*.

Berenice, whose character lay under the imputation of the most abominable crimes, came to Cæsarea to congratulate the new governor. They remained with him some time ; and Festus, from his ignorance of the manners and customs of the Jews, being perplexed about what account he should send with S. Paul to the emperor of the crimes laid against him, was glad of the opportunity of consulting with Agrippa ; and when the young king expressed a desire to hear the Apostle explain the doctrines he held, Festus called an assembly in which were gathered all the great men of Cæsarea, and the chief of the Roman army, to honour Agrippa and his sister. S. Paul was brought before them, and after a brief introduction from the governor, was requested by Agrippa to speak for himself.

The Apostle, stretching forth his hand, began : " I think myself happy, King Agrippa, because I shall answer for myself this day before thee, touching all the things of which I am accused of the Jews : especially because thou art expert in all customs and questions which are among the Jews." Afterwards he appealed to the universally acknowledged strictness of his early life ; to the fact that he had always held the doctrine of the Pharisees, and the hope of the resurrection of the dead ; that he had once been a zealous and conscientious persecutor of the name of Jesus of Nazareth. He then went on to state how he had been converted by the clear and unmistakeable miraculous interposition of God ; how it was by the special commission of this Jesus Who had appeared to him, that he had preached repentance, conversion, and holiness both at Damascus and Jerusalem and in all Judea, and then to the Gentiles. " These," he concluded, " are the causes for which the Jews caught me in the temple, and went about to kill me. Having therefore obtained help from God, I continue to this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come ; that CHRIST should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles."

The Roman governor thinking doubtless that this fanaticism, as it must have appeared to him, was passing

all bounds of reason, here interposed, calling out with a loud voice : " Paul, thou art beside thyself, much learning doth make thee mad."

To this the Apostle answered : " I am not mad, most noble Festus : but speak forth the words of truth and soberness," appealing to Agrippa, who must have heard reports of all these things. He then continued his speech, and apparently about to confirm what he had said by the testimony of the ancient prophets, he addressed the king personally, " King Agrippa, believest thou the Prophets? I know that thou believest." The king unable to resist his appeal said : " Almost thou persuadest me to be a Christian." Upon which the Apostle replied : " I would to God, that not only thou, but also all that hear me this day, were both *almost* and *altogether*, such as I am, except these bonds." Agrippa could not bear this personal application, and hastily rose up and conferred privately with Festus, declaring that, if Paul had not appealed unto Cæsar, there was no reason why he might not have been set at liberty.

VII. On the first opportunity therefore S. Paul

S. Paul's Journey to Rome. His shipwreck at Malta.

Acts xxvii.

with his companions S. Luke and Aristarchus of Thessalonica, were committed to the charge of Julius a centurion, who had certain other prisoners to take to Rome.¹

They embarked on board a ship bound for Adramyttium, and coasted along the shores of Asia. Julius treated the Apostle with great kindness, and permitted him to land

¹ Josephus gives an account of a voyage to Rome at this time, which it is interesting to compare with the account given by S. Luke. " In my twenty-sixth year [i.e. A.D. 62] I made a journey to Rome on the following interesting occasion. Several priests, many of them men of exemplary character, and my intimate friends, had been sent by Felix, who was at that time governor of Judæa, upon a very frivolous pretext, to justify themselves before Cæsar. Such was the noble conduct of these men upon this occasion, that I resolved to afford them every assistance in my power. Accordingly I embarked for Rome, and our vessel, in which were nearly 600 persons, was lost in a violent storm in the Adriatic Gulf. Out of the whole ship's company, eighty persons only were saved, who after swimming the whole night, were taken up early the next morning by a vessel from Cyrene."—Joseph. Vit.

at Sidon and visit his friends. Contrary winds obliged them to sail round the north of Cyprus, from whence they crossed towards Cilicia and Pamphylia until they reached Myra in Lycia. Here they found a ship of Alexandria bound for Italy, into which they were removed. Passing Cnidus after a slow voyage they reached the south coast of Crete and anchored in a harbour called the Fair Havens.¹ It was past the time of the Fast on the tenth day of the seventh month, i.e. about October. Paul warned the centurion that their voyage would be attended with the greatest danger, but the seamen disregarded his advice and set sail for a better harbour at Phœnicia, a place further west on the same coast of Crete. Scarcely had they left the Fair Havens, when they were overtaken by a violent hurricane veering from north-east to south-east, called now the *Gregale*, but then Euroclydon. They narrowly escaped being wrecked off the island of Clauda, the following day they were compelled to lighten the ship, and afterwards throw overboard the spare tackling of the ship, and then after a succession of stormy days and nights during which they caught no glimpse of sun nor stars by which they might calculate whereabouts they were, they sank into a state of hopeless despair. S. Paul alone remained calm, and after gently reminding them of his warning, he encouraged them by telling them that an Angel had stood by him that night, saying, "Be of good cheer, Paul, thou must be brought before Cæsar, and lo, God hath given thee all them that sail with thee." The apostle bade the terrified crew take courage, for no life would be lost, though they would be wrecked on a certain island.

On the fourteenth day after leaving Crete, the sailors found they were approaching land, and attempted to desert the ship, but were prevented by the boat being cast adrift. S. Paul prevailed on the whole company, consisting of two hundred and seventy-six souls, to eat bread, which he blessed in God's name before them all; after which they cast out the rest of the corn into the sea,

¹ It is thought by some that it was at this time that the churches in Crete were founded by the apostle.

and endeavouring to run the ship into a creek which they discovered on the unknown shore towards which they were driven, the fore part of the ship stuck fast, and the hinder part was broken with the violence of the waves. The soldiers proposed to kill the prisoners, but the centurion forbade them out of regard for S. Paul, and ordered all who could swim to cast themselves into the sea, and the rest to do as best they could with boards and broken pieces of the ship : and thus they all escaped safe to land.

VIII.

The island proved to be Malta,¹ and the inhabitants received them with kindness. S. Paul at Malta. His miracles there. As S. Paul was putting some sticks on a fire kindled on the shore, a viper came out and fastened on his hand. The Maltese regarded it as a sign that he had been guilty of murder, and that though he had escaped drowning, yet Vengeance still pursued him. But the apostle shook his hand, and the viper fell into the fire, and when the people had watched him for some time expecting to see him drop down dead, and found he took no hurt according to the word of the Lord, "they shall take up serpents," they changed their minds and said that he was a god.² The chief man of the island, a Roman named Publius, received Paul and his companions hospitably, and the apostle healed his father of a fever and bloody flux, upon which all in the island that were diseased were brought to him and were healed every one. All treated them with great honour, and on their departure provided them with every necessity.

IX.

S. Paul reaches Rome.

Acts xxviii.

After three months, a ship of Alexandria which had wintered at Malta took them on to Syracuse, thence to Rhegium, and then to Puteoli, where they found some Christians who enter-

¹ That this island was Malta, and not an island in the Adriatic is satisfactorily proved both from tradition and nautical criticism by *Canybeare and Howson* in their *Life of S. Paul*.

² The devotion of the Maltese to S. Paul is well nigh as great even now. No one who reads these chapters of the Acts on the spot can doubt that S. Paul's Bay was the very scene of the Apostle's shipwreck. The creek is between the little island of Selmone and the mainland.

tained them for a week, and so they went towards Rome. The Christians of Rome, hearing of their arrival, flocked out to meet them, some as far as Appii Forum, about fifty miles, others as far as the Three Taverns, (now called Cisterna,) about thirty-three miles from the Imperial City. The sight of these Christians filled S. Paul with thankfulness and courage.

On their arrival at Rome, the other prisoners were given into custody, but the apostle was suffered to live in his own house, with a soldier who was fastened to him by a long chain; for thus the Romans kept those who were not shut up in prison.

X.

A. D. 61.

S. Paul at Rome. His conference with the Jews there.

Acts xxviii.

Three days after his arrival S. Paul called for the chief of the Jews, and explained to them that he was not come to accuse his countrymen, but that in order to save his life from the Jews at Jerusalem he had been constrained to appeal unto Cæsar; and,

showing his fetters, he said, "for the hope of Israel I am bound with this chain," and this was why he had sent for them. They replied that they had received no letters or accusations against him; but as this sect was universally spoken against, they wished to hear him explain his doctrines. This at an appointed time he did, spending the whole day in proving the Christian Faith from the Law and the Prophets. Some of the Jews believed, others did not, and went away full of disputatious reasonings; on which the Apostle spoke one last word of solemn warning from the Prophet Isaiah,¹ and told them, "Be it known unto you, that the salvation of God is sent unto the Gentiles, and that they *will* hear it."

S. Paul continued two years at Rome, receiving all who came to him, and preached freely without any hindrance from the authorities, the kingdom of God, and the doctrines of JESUS CHRIST. It was probably during these two years that S. Luke wrote the "Acts of the Holy Apostles."

XI.

Epistle to the Philippians.

The Apostle's captivity was lightened by the proofs of affection he received from many of his children in the Gospel. Epaphroditus

¹ Isa. vi. 9, 10.

brought him relief from the Christians at Philippi, of whom he was the "Apostle," as S. Paul calls him,¹ or, as we should say, the Bishop. He risked his own life in thus visiting S. Paul, and was sick and very near death, but God mercifully restored him, to the great joy of the Apostle. His sickness was reported in Macedonia, and to relieve the anxiety of the Christians there, S. Paul despatched him with all speed,² and sent by him an Epistle, addressed, "To the faithful at Philippi, with the Bishops and Deacons."

In this Epistle he gives an account³ of the progress that the Gospel was making in Rome; how that the cause of his imprisonment was known through all the emperor's court, and indeed, everywhere else; in fact, some of Cæsar's household unite with him in saluting the Church at Philippi. Nero at the beginning of his reign ruled with great mildness; and, it is said, that he gave the Apostle a favourable hearing, and introduced him to Seneca, a great Roman philosopher, some of whose writings bear strong marks of his having been acquainted with the precepts of Christianity. S. Paul intimates that his captivity, far from discouraging, had stimulated many to preach the Word with greater boldness; and though some did so out of a spirit of contradiction, and with the hope of causing his captivity to be made more rigorous, still he rejoiced that any way, with whatever motive, CHRIST was preached, and nothing should prevent his being rejoiced at that. He tells the Philippians⁴ that though he did indeed long to depart and be with CHRIST, yet his life was still to be preserved for the good of the Church. He promises to send Timothy to them soon, as the best means of making up for his own absence.⁵ He warns them⁶ against false teachers, whom he calls "dogs," and against Judaizers, saying, "We are the Circumcision." He sets forth the true life of a Christian, whose standard is nothing short of CHRIST; and he exhorts the Philippians to follow him, and those who lived as he did.⁷ He men-

¹ Philip. ii. 25, ἀπόστολος.

² Ib. i. 12—18.

³ Ib. ii. 19—24.

⁴ Ib. ii. and iii.

⁵ Philip. ii. 25—30.

⁶ Ib. i. 19—26.

⁷ Ib. iii. 2, 3, 18, 19.

tions Clement as a fellow-labourer of his, "whose name was in the Book of Life."¹ This Clement was afterwards Bishop of Rome.

XII.

While at Rome S. Paul met with a runaway slave, Onesimus, belonging to Philemon, a citizen of Colosse, a place not far from Laodicea. Philemon was a convert of S. Paul's, and famous among the Christians for his charity, and it was at his house that the Church used to assemble.² Onesimus had robbed him, and made his escape, but at Rome he came in contact with S. Paul, and through him was converted.³ After this he remained some time with the Apostle, and ministered to him, being highly esteemed by him.⁴ When S. Paul sent Tychicus with an Epistle to the Church at Colosse, he sent also Onesimus with a most affectionate letter to Philemon, begging him for his sake to forgive his slave, and receive him as a brother in CHRIST. In this Epistle, as also in that to the Colossians, S. Paul mentions Epaphras and Aristarchus, Demas and Luke, also Mark, the nephew of S. Barnabas, who, though he had once turned back from fear⁵ was now so strong in the Faith as to share the Apostle's sufferings at Rome. Onesimus was doubtless received with kindness, and liberated, and he is mentioned as the first Bishop of Ephesus after Timothy.

XIII.

Epaphras was probably the first Bishop of Colosse, having also Laodicea and Hierapolis under his charge.⁶ However, he was now a prisoner at Rome, with S. Paul, and only able to assist his flock by his prayers, which he did most fervently, as the Apostle mentions in the Epistle to the Colossians. From some expressions in this Epistle,⁷ we gather that Archippus had the care of the Church committed to him after Epaphras, who had first founded the Church at Colosse. Certain false teachers, afterwards known by the name of Cerinthians, had crept in, and seduced some into worshipping of angels, and into observing carnal ordinances of human device, concerning meats, and holy days,

¹ Philip. iv. 3.

² Philem. 2.

³ Philem. 10, 11, 15.

⁴ Philem. 12, 13, 16. ⁵ Acts xiii. 13; xv. 38.

⁶ Col. iv. 12, 13.

⁷ Col. iv. 17, see Philip. ii.

and new moons, saying, "Touch not, taste not, handle not."¹ The Apostle shows the Colossians that CHRIST had redeemed them from all these things, and that the Church being one with Him, Who was in heaven, far above even the highest angels, they were called to live a life on earth mortified and dead to the flesh, and to this pretended philosophy, which was only a product of the fleshly mind, and was not after CHRIST.² He draws out the effects which should be produced from this union with CHRIST on the most ordinary duties of husband and wife, parents and children, masters and servants.³ He tells them that Tycheius shall inform them concerning his own condition and health, and begs them to send this Epistle to be read in the Church at Laodicea, and to read his Epistle to that Church.⁴

XIV. If S. Paul wrote to the Laodiceans, the Epistle is lost, for the one which bears that name has never been received by the Church as genuine. Some, however, think that the Apostle refers to his Epistle to the Ephesians, which was written at the same time, and sent by the same messenger, Tycheius,⁵ who carried that to the Colossians. In fact, the road to Laodicea and Colosse lay through Ephesus. The Ephesian Christians were very dear to S. Paul. One of them, named Onesiphorus, sought him out diligently at Rome, and ministered to him, not being ashamed of his chain. This faithful Christian appears to have died soon afterwards, and his family were specially saluted by the Apostle shortly before his own martyrdom, with the prayer that Onesiphorus might find mercy of the Lord in the Great Day.⁶

The subject of the Epistle to the Ephesians is very nearly the same as that to the Colossians. There is the same setting forth of the glories of the ascended Son of Man, the wonders of the grace of God which has brought the Church into such intimate union with CHRIST, the graces which flow into the Church from her Divine Head, and

¹ Col. ii. 8, 16—23.

³ Col. iii. 17, &c.; iv. 1—6.

⁵ Eph. vi. 21, 22.

² Col. ii. iii.

⁴ Col. iv. 7, &c.

⁶ 2 Tim. i. 16—18.

the duties which follow from this union. Especially are the relative duties of husband and wife set forth, since marriage is itself a sacramental symbol of this mysterious union.¹

xv. It is thought that it was towards the end of this sojourn of S. Paul at Rome that he wrote the Epistle to the Hebrews. It is the tradition of the Church that it is his, though S. Luke, S. Barnabas, Apollos, and Clement have each been named as the author, in consequence of the style differing so much from that of the other Pauline Epistles. Probably it was translated into Greek either from dictation or from one written in Syriac by S. Paul, and the style agrees with that of S. Luke in the Acts of the Apostles. There is an obvious reason for S. Paul concealing his name, against which there was so great a prejudice in Jerusalem.

In the beginning of this Epistle, the writer magnifies the dignity of JESUS CHRIST, the Eternal Son, above all the Prophets, and even the angels themselves, proving it by the Scriptures.² He shows that Jesus is as far above Moses as a son is above a servant; that there is another sabbath, another rest to be expected besides that which the Jews enjoyed in the possession of the promised land; that CHRIST is the true High Priest, ordained of God, according to the promise, after the order of Melchisedek, more ancient and more excellent than the order of Aaron;³ and hence there is of necessity a change of the ceremonial law founded on the Levitical priesthood, and a better covenant is established, which brings the laws of God into the minds of the Faithful, and writes them in their hearts, as in fact God had promised. He shows the transitory nature of the tabernacle, and of the ceremonies of the Old Law, which were but the shadow of the true: whereas JESUS CHRIST is the true Victim, by Whose Blood our sins are for ever blotted out, and His Death the Only Sacrifice, which needeth not, nay, cannot be repented, being altogether sufficient to reconcile men to God, and bring them into the closest communion with Him.⁴

¹ Eph. v. 22, &c.

³ Heb. iii. 7.

² Heb. i. ii.

⁴ Heb. viii.—x.

XVI. If we glance at the state of the Christians in Jerusalem about this time, we shall understand more clearly the adaptation of this Epistle to their peculiar trials.

Condition of Christians in Jerusalem. Epistle of S. James. Festus, who had sent S. Paul to Rome, only retained his office two years. On his death the emperor, as Josephus relates, "sent Albinus as governor to Judea. But the high-priest Ananus, [son of that Annas so often mentioned in the sacred narrative,] a man of remarkable daring, and one of the Sadducean party, which distinguished itself by judicial cruelty, embraced the occasion of this interregnum to gather a Sanhedrim of judges while Albinus was yet on his way. He brought some before it accused of transgressing the law, and gave them over to be stoned as criminals." These were evidently Christians, and Josephus mentions the name of one of them, James, "the brother of Jesus who was called CHRIST."¹

S. James had as a faithful shepherd continued to watch over the Church at Jerusalem, and we never hear of his once quitting what must have been a most perilous post. We have one Epistle of his, addressed not to any particular Church, but to the scattered tribes of Israel, those elect children of God whom CHRIST was to gather together in one. It is mainly directed to show the necessity of good works, without which faith is ineffectual;² for it would seem that S. Paul's expressions on Justification had been misunderstood, as S. Peter informs us that some of his words were. S. James enjoins the faithful, "Is any sick among you, let him send for the Presbyters of the Church, and let them pray over him, anointing with oil in the Name of the Lord; and the prayer of faith shall save the sick; and if he have committed sins they shall be forgiven him:"³ or, as Bishop Wilson translates it, "let him be absolved."⁴ The Apostle likewise exhorts them to mutual confession of sins and prayer; and concludes by setting forth the power of prayer, and the rewards promised to those who are instrumental in the conversion of souls. In this Epistle are many allu-

¹ Joseph. Antiq. Bk. xx. c. 9.

³ S. James iv. 14, 15.

² S. James ii. 14, &c.

⁴ Sacra Privata.

sions to impending calamities, which would fall most heavily upon the rich and luxurious.

xvii. **Martyrdom of S. James.** **Persecution of Christians.** Hegesippus, a Christian historian who lived in the second century, gives us an account of the martyrdom of S. James.¹ He tells us that he was called by the Jews, on account of his great piety, the *Just*, that he was a Nazarite from his mother's womb, that he drank neither wine nor fermented liquor, and abstained from animal food and all luxuries. "He was in the habit of going into the Temple alone, and was often found upon his bended knees interceding for the forgiveness of the people, so that his knees became as hard as camels', in consequence of his habitual supplication and kneeling before God." It was the time of the Passover, and Jerusalem was full, and the Jews fearing that Jesus would now be acknowledged as the MESSIAH, came together to James and said, "We entreat thee, restrain the people who are led astray after Jesus as if He were the CHRIST. We entreat thee to persuade all that are coming to the Feast of the Passover rightly concerning Jesus; for we all have confidence in thee. For we and all the people bear thee testimony that thou art *just*, and hast no respect of persons." Accordingly they placed him on a wing of the Temple, and cried out, "O thou just man, whom we ought all to believe, since the people are led astray after Jesus, declare to us what is the door to Jesus which was crucified." S. James answered with a loud voice, "Why do ye ask me concerning Jesus the Son of Man? He is now sitting in the heavens on the right hand of the power of God, and will come in the clouds of heaven." Many believed and gloried in the testimony of Jesus, and cried, "Hosanna to the Son of David." Upon this the Priests and Pharisees said one to another, "We have done badly in affording such testimony to Jesus; but let us go up and cast him down, that they may fear to believe in Him." And they cried out, "The Just one hath erred also," and threw him down and began to stone him. He did not, however, die at once; but turning round upon his knees, said, "I en-

¹ Quoted by Eusebius, Eccl. Hist. Bk. ii. c. 3.

treat Thee, O LORD GOD and FATHER, forgive them, for they know not what they do." One of the priests of the family of the Rechabites¹ cried out, "Cease, what are you doing? The Just one is praying for you." But one of his murderers, a fuller, beat out his brains with a club. Thus suffered S. James, the LORD's brother, a man so esteemed that Josephus does not hesitate to ascribe the calamities of the Jews, and the destruction of Jerusalem, to the vengeance of God for this crime.

Symeon the son of Cleopas was appointed Bishop of Jerusalem in the room of S. James, and Agrippa deprived Ananus of the high priesthood, while Albinus wrote an angry letter to him from Alexandria, whither some of the more temperate Jews had gone to meet him, in order to remonstrate against the high priest's violent proceedings. But though the Sanhedrim were thus prevented from putting the Christians to death, they were able still to subject them to indignities most revolting to sincere Israelites; they could deny them all access to the Temple and its worship. This was indeed actually done, and the affliction it caused to the believing Jews must have been most severe. As yet they had claimed all their rights as sons of Israel; now they were treated as no better than Samaritans or heathen, deprived of the blessing of the Aaronic priesthood, and forbidden the holy places where their fathers had worshipped. In such distress they might well be tempted to ask whether the Divine mission of JESUS was more certain than the Divine election of the Jewish nation, and whether He, for whose sake the Christian Clergy demanded a ready renunciation of all part or lot in the promises through the Prophets, could really be the promised Messiah? It was, therefore, necessary to instruct the faithful in the eternal Godhead of their Redeemer, more fully than at the first promulgation of the Gospel, in order that they might see how far the new covenant transcended the old, and how the old in spite of its Divine origin must wane before the new. It was time to disclose to them the heavenly Priesthood exercised by the risen and ascended JESUS, when they were cut off from the bless-

¹ See Jer. xxxv. 19.

ings of the Aaronic. It was time to teach them the essence of Christian worship, their boldness of access to God, and the acceptableness of New Testament sacrifices, now that they were excluded from the Mosaic ceremonial. "We have an Altar," they are told, "of which they have no right to eat which serve the Tabernacle."¹ Viewed in this light, we see how suitable are all the exhortations in the Epistle to the Hebrews, to the peculiar condition in which the Jewish Christians then were. In fact, each one of those examples of faith recorded in that well-known eleventh chapter, describes the very case of the Hebrew Christians at this time. Again, when the high priest had prohibited the Christian assemblies, how necessary was the exhortation, "Forsake not the assembling of yourselves together, as the manner of some is;"² and as if to prepare them for being driven even outside the walls of Jerusalem, they are reminded that JESUS as the sin-offering suffered without the gate, whither they are to be ready to follow Him bearing His reproach.³

XVIII.

S. Paul released
from Rome.

First Epistle to
Timothy.

Ordination and
qualification of
Christian Minis-
ters.

After his release from imprisonment, S. Paul went into Spain as he had said.⁴ It is reported that he founded some Churches in Gaul, and Arles claims Trophimus as her first Bishop. Some have supposed that the Apostle even visited Britain. However, leaving Europe, he returned into Asia Minor, appointing Titus as Bishop of Crete, and Timothy of Ephesus,⁵ while he himself went into Macedonia,⁶ and abode with the Philippians as he had promised in his letter to them.⁷ It is thought that while at Philippi he wrote his First Epistle to Timothy, and also the Epistle to Titus. These Epistles contain many directions concerning the internal discipline of the Church.

We gather from the two Epistles to Timothy an account of his consecration to the Episcopal office. He

¹ Heb. xiii. 10.

² Heb. x. 25.

³ Heb. xiii. 11—15; other examples will occur to the reader.

⁴ Rom. xv. 24. S. Clement says he went "to the extremity of the West." 1 Ep. Rom. c. v.

⁵ 1 Tim. i. 3; Tit. i. 5.

⁶ 1 Tim. i. 3.

⁷ Philip. ii. 24.

is reminded of the prophecies which preceded his ordination,¹ for it was not unusual in those days for the HOLY GHOST to signify by special revelation to a prophet the individual upon whom the ministerial office was to be conferred. He is admonished to stir up and neglect not the gift that was in him;² and this Gift was given him by the laying on of the Apostles' hands,³ and as we learn from another passago,⁴ the laying on also of the hands of the Presbytery, i.e., some of those Clergy of Ephesus of whom we heard before. There was also committed to him, as a sacred deposit, a "Form of sound words," or Summary of the Christian Faith,⁵ which he was earnestly admonished to keep by the HOLY GHOST, and commit the same to faithful men who should be able to teach others also.⁶ He was, however, to be very cautious to whom he committed this sacred trust, and was exhorted to lay hands suddenly upon no man.⁷ We learn that this 'laying on hands' included the ordination of presbyters, and (as appears from this Epistle) of deacons also.

S. Paul therefore gives Timothy⁸ rules by which to judge who are fit to be ordained to these sacred offices. A Bishop or Presbyter (for the terms appear to be used indifferently, what *we* call a Bishop being then an apostle or his deputy, as Timothy and Titus) was to be a man of blameless life; the husband of one wife, thus making polygamy, or even marriage, while a divorced wife was living, an insuperable bar to the ministry; though the discipline of the early Church and the parallel passage⁹ in the case of widows almost warrant our extending this sentence to disqualify men who had been married more than once. He was to be one who had learned to rule his own household well; a man of vigilant, sober, and good habits, given to hospitality, apt to teach, not given to wine, or greedy of filthy lucre, no striker or brawler, but patient: not a neophyte or one recently converted, but one in

¹ 1 Tim. i. 18.

² 2 Tim. i. 6.

³ 2 Tim. i. 13.

⁴ 1 Tim. v. 22.

⁵ 1 Tim. v. 9.

² 1 Tim. iv. 14; 2 Tim. i. 6.

⁴ 1 Tim. iv. 14.

⁶ 2 Tim. ii. 2.

⁸ 1 Tim. iii.

good report among the heathen themselves. The deacons must have nearly the same qualifications, for they that have used the office of a deacon well purchase to themselves a good degree and great boldness in the Faith. They are to be proved before being allowed to exercise the office. Timothy is also to be cautious in receiving an accusation against a Presbyter.¹

XIX. There were at this time professed widows, who appear to have instructed the younger women, and were as those called elsewhere, Deaconesses. S. Paul directs that none are to be chosen into the number under sixty years of age, neither was a woman, who had married more than once, eligible. The Deaconess must also have a character for good works, among which the Apostle enumerates—bringing up of children, lodging strangers, washing the saints' feet, relieving the afflicted, and, in fact, diligently following every good work. The younger widows are to be rejected; and the Apostle would rather they should marry creditably than rashly take upon themselves vows of continence, for he sets forth in very fearful language the consequence of breaking those vows, saying: "When they have begun to wax wanton against Christ, they will marry, having damnation, because they have cast off their first faith;" and their vocation will only be turned into an occasion of idleness, talking, and evil-speaking. The Church is not to maintain widows who have sons or nephews capable of supporting them, that it may be able to maintain true widows. To refuse to maintain their aged and poor relatives is equivalent to a denial of the Faith, and is worse than infidelity.²

The Apostle likewise gives rules for all Christians.³ Prayer, intercessions, and Eucharists or giving of thanks are to be offered for all the world, especially for kings and rulers. He admonishes Christian women to be modest and sober in their dress and behaviour, and to be submissive to their husbands. Servants are to be obedient to their masters, and not to be the less so if they are Christians. These rules the Apostle declares to be the

¹ 1 Tim. v. 19.

² 1 Tim. v. 1—16.

³ 1 Tim. ii. vi.

words of JESUS CHRIST, and Timothy is to withdraw from the communion of those who disagree.¹

In this Epistle² the Apostle warns Timothy that the SPIRIT has expressly foretold that in the latter times some shall depart from the Faith, giving heed to seducing spirits and doctrines of devils, forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving. This prophecy we shall see fulfilled in the following century by the heresies of the Encratites, Marcionites, and Manichees. S. Paul charges Timothy to be diligent in repressing false doctrine, especially that of the Gnostics, who, with their endless genealogies and old wives' fables, had already turned aside many. He mentions two whom he had delivered over unto Satan.³ Timothy is also to be an example to others; above all things to give attention to reading, to exhortation, and to doctrine; and this Epistle is to serve for a guide that he may know how he ought to behave himself in the House of God, which is the Church of the Living God, the pillar and ground of the Truth.⁴

XX. The Epistle to Titus is very similar. In it the Apostle charges Titus to stop the mouths of false teachers, especially them of the Circumcision.⁵ A heretic is to be admonished a first and second time, and then to be excommunicated unhesitatingly. S. Paul begs Titus to come to him to Nicopolis, where he had determined to winter, and to bring Zenas a lawyer, and Apollos with him, providing everything for their journey.⁶

XXI. The winter being over,⁷ S. Paul returned to Ephesus to meet Timothy, and from thence went to Troas, leaving Trophimus sick at Miletus. Erastus remained at Corinth, where he had the post of Treasurer of the City.⁸ The Apostle then once more embarked for Rome, where he was to finish his glorious career by laying down his life for CHRIST, after

¹ 1 Tim. vi. 3—5.

² 1 Tim. i. 20.

³ Tit. i. 10—14.

⁴ Tit. iii. 12.

⁵ 1 Tim. iv.

⁶ 1 Tim. iii. 15.

⁷ Tit. iii. 12, 13.

⁸ 2 Tim. iv. 13, 20.

whom he had panted and thirsted so long. Before we accompany him thither, we must notice the events that had taken place since S. Paul was set at liberty.

XXII.

We have seen that there were a considerable number of Christians at Rome when S. Paul first arrived there, that his preaching tended greatly to increase the number, and that some of those even in Cæsar's palace had been converted to the Faith of CHRIST. As yet, however, their numbers were not sufficient to alarm the imperial government, and Nero, as we have observed, began his reign with great mildness. This mildness soon passed away, and after dyeing his hands in the blood of his own mother, he became at once the most bloodthirsty and the most ridiculous of tyrants.

In the year A.D. 64, a fire broke out in Rome while the Emperor was at Antium, and nearly the whole city was destroyed. It was reported that Nero had himself caused the fire for the amusement of seeing it, and from the vain ambition of re-building it again in greater splendour. This report was confirmed by the Emperor's having put on an actor's dress, and going to the top of an eminence employed himself while watching the sight in singing the burning of Troy. This conduct brought upon the tyrant the hatred of the whole people. In vain he offered sacrifices, built houses for the homeless, and sold coin at a cheap rate to the poor: nothing could avert the odium this dreadful catastrophe had brought upon him. Tacitus, a heathen historian, gives the following account,¹ which is very interesting, as being the first distinct notice of Christianity to be found in heathen writers: "Nero, in order to substitute in his own stead victims to the public indignation on account of the fire, inflicted the most cruel torments on a sect of men already detested for their crimes, vulgarly called Christians. Some of them were arrested, and owned themselves Christians; and on their information a great number were taken, whom it was less easy to convict of being incendiaries, than of obstinately hating all mankind. Their punishments were made a sport of; some were covered with skins of beasts, to make dogs de-

¹ Tac. Ann. xv. 44.

your them; others were crucified, and others again wrapped up in clothes covered with pitch and brimstone, were burned in the night by way of torches." The poet Juvenal¹ adds to this description that some were impaled on stakes that came out of their throats to keep them upright. Tacitus goes on to say: "These punishments were inflicted in the Emperor's gardens as a sight, whilst he diverted the people with chariot races, mixing with the crowd in the dress of a charioteer, or seated in a car and holding the reins." The result, however, was, as Tacitus assures us, that "there arose pity for a set of men, really guilty and deserving the worst of punishments; but who on that occasion were sacrificed to the inhuman pleasure of one, and not the good of the public." This was the first persecution of the Church by the Romans, and was followed by laws forbidding the profession of the Christian Faith; and these were at once put into practice.

XXIII.

Thus, on S. Paul's arrival at Rome the following year, he was almost immediately brought before Nero, and no man stood with him, but all forsook him. Notwithstanding the Lord stood by him, and strengthened him to confess the Faith: preserved him from death, which he terms being "delivered out of the mouth of the lion."² S. Peter was at Rome at the same time, and there are accounts of prophecies of the calamities about to fall on the Jews delivered by the two Apostles. S. Paul appears from the Second Epistle to Timothy to have found means to preach the Gospel for more than a year to the Gentiles who resorted to Rome from all quarters.³ It is said that S. Peter was urged by some of the faithful to make his escape from Rome, but that as he was at the gate, our SAVIOUR appeared to him as if about to enter the city. S. Peter said, "Lord, whither goest Thou?" He answered, "I go to Rome to be crucified again." S. Peter gathering from this that He was to be crucified in him returned to await his martyrdom. He is also said to have seen his wife led to execution, and to have rejoiced that she was now returning to her own country. He exhorted and comforted

¹ Sat. i. 155.² 2 Tim. iv. 16—18.³ 2 Tim. iv. 17.

her, calling her by name, and saying, "Remember the LORD."¹

xxiv.

The Second Epistle of S. Peter is considered to have been written in the year A.D. 66. It is addressed to the same persons as his First Epistle. He tells them that the LORD JESUS had revealed to him his approaching martyrdom,² the manner of which He had foretold before His Ascension. He exhorts them to constancy in the Faith after his decease, and to be mindful of the words of the Prophets and Apostles, especially mentioning S. Paul, whose writings, like other Scriptures, had been wrested by some to their own destruction.³ He gives as a primary rule, in reading Holy Scripture, "that no Scripture is of any private interpretation,"⁴ and warns them against heretical teachers, who, he tells them, will come, and even deny the LORD that bought them. He gives a fearful description of these false teachers, who, promising liberty to others, were themselves the servants of corruption, and had turned from the right way which once they had embraced.⁵ These words refer chiefly to the Nicolaitanes⁶ who pretended to be followers of Nicolas, one of the Seven Deacons, and abandoned themselves to the most filthy lusts.

xxv.

It is uncertain what was the particular occasion of the imprisonment of the two Apostles. Some attribute it to their having publicly exposed the folly of Simon Magus, who had gained great favour with Nero through the Emperor's fondness for magical arts. Others say that S. Paul converted one of Nero's favourite concubines, who thenceforth refused to be the instrument of his lust. It is quite possible that both these causes might have concurred to bring upon them the vengeance of the tyrant. They were kept in the subterranean prison of Mamertinus, at the foot of the Capitol.

During this imprisonment S. Paul wrote his second Epistle to Timothy. In this he frequently mentions his

¹ Euseb. Eccl. Hist. iii. c. 30.

² 2 S. Pet. iii. 14—18.

³ 2 S. Pet. ii.

² 2 S. Pet. i. 12—15.

⁴ 2 S. Pet. i. 20, 21.

⁶ Rev. ii. 14, 15.

bonds, though he triumphantly adds, "the Word of God is not bound."¹ He again warns Timothy against false teachers, of whom he mentions some by name who asserted that the resurrection was past.² Again and again he charges his disciple to be faithful, both in keeping the faith pure, and in preaching it boldly; and gives directions how the true doctrine is to be handed down to posterity.³ He foretells a time when men will not receive sound doctrine, but will heap to themselves teachers, whom he compares to the magicians who withstood Moses.⁴ At the conclusion of the Epistle he speaks of his own departure being at hand, and begs Timothy to hasten to visit him, and to bring certain books and parchments with him.⁵ He tells Timothy that Demas had forsaken him from love of this world:⁶ that Titus was gone to Dalmatia, and Crescens into Galatia, by which some understand Gaul, since the Church of Vienne, near Lyons, claims Crescens as its first Bishop. The Apostle mentions four Roman Christians by name, one of whom, Linus, became the first Bishop of Rome after the Apostles.

XXVI. The two Apostles are said to have been put to death on the same day, the 29th of June. S. Paul being a citizen of Rome was beheaded, and buried on the road to Ostia. S. Peter being a Jew of mean extraction was crucified on the hill Janiculum. They were about to nail him to the cross after the usual manner; but he said that he was not worthy of being treated like his Master, so they crucified him with his head downwards. He was buried on the same spot where now stands the Vatican and the magnificent Church of S. Peter. Thus was fulfilled our LORD's prophecy, "When thou wast young thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old thou shalt stretch forth thine hands and another shall gird thee, and carry thee whither thou wouldest not."⁷

¹ 2 Tim. i. 12, 16; ii. 9.

³ 2 Tim. ii. 2.

⁵ 2 Tim. iv.

⁷ S. John xxi. 18, 19.

² 2 Tim. ii. 16—18.

⁴ 2 Tim. iii.

⁶ 2 Tim. iv. 10.

LECTURE V.

I.
1st Persecution.
Catacombs of
Rome.

WE have now traced the History of the Church of God from the day when the HOLY GHOST came down, and took up His abode in the Body of CHRIST, to that trying time when the two greatest members of that Body, S. Peter and S. Paul, laid down their lives for the Name of the LORD JESUS in the midst of the capital of the world, imperial Rome. For two years did the bloodthirsty Nero, (his hands steeped in the blood of his half brother, his own mother Agrippina, his young bride Octavia, and that of the noblest senators of Rome,) labour hard to crush the infant Church. His cruel edicts were never repealed, and no sympathy was allowed to alleviate the miseries of the sufferers. "Ye shall be hated of all men for My Name's sake," was the prophecy of our LORD to His Church, and so it came to pass. No matter what calamity befel the empire; "to the lions with the Christians!" was the cry. "If the Tiber rises, or if the Nile does not; if an earthquake, or drought occur, the Christians are still the guilty cause." The whole circus and amphitheatre rose up to demand the blood of the detested race. Such clamours could hardly be resisted; but the emperors and the Roman magistrates were ever ready to lend them a willing ear. The judges not only sentenced the Christians who were brought before the tribunals, but declared that all were at liberty to treat them as if they were no longer human beings. "It would seem," writes an eye-witness of one of these terrific outbreaks, "as if the whole world had conspired for our destruction. While some station themselves round the tribunals to identify and secure the Christians when captured, others gathering mobs armed with spits, clubs, lances, and every precarious weapon, hunt down the fugitives like wild beasts, and drag them forth from every hiding-place where they had taken shelter. Multitudes were torn to pieces by the heathen, both in the city and the country parts, without any judicial formality whatever: all the endear-

ing ties of kindred gave way to this cruel mania. It was pitiable to see the son betray the father; the sire his son, the brother demanding the blood of his brother who followed the execrated law of CHRIST; the Pagan child perfidiously denouncing its Christian parent; and parents instigated by heathen fanaticism, delivering up their own offspring to torture."¹ Thus were literally fulfilled the predictions of our LORD.

It was under the pressure of trials such as these, that the Church of GOD took refuge in the Catacombs, those wonderful underground passages with which the country for miles around Rome is honeycombed. At first the Christians resorted to them for the purpose of burying in peace bodies which the wild beasts, or fires of their persecutors had failed to deprive of the hope of resurrection. Even by timid virgins' hands, the precious relics of CHRIST's champions were rescued as it were from the lion's mouth, every drop of their blood collected, and religiously enshrined with their bodies or whatever remained of them. Most carefully did they perform their obsequies: the Holy Eucharist was celebrated near the receptacles of the dead, and the chanting of psalms and hymns proclaimed their belief in the Communion of Saints; while the subterranean chapel, whose very walls were filled with the bodies of departed brethren, echoed with the confession of faith which concluded with the soul-inspiring words, "I look for the Resurrection of the dead, and the Life of the world to come." For two centuries and a half these Catacombs were the earthly home of the Church. There Christians received instruction, there they heard the Gospel preached, there they sang their hymns and psalms, and joined in prayer and in the Eucharistic Sacrifice. There the Apostolic Succession was continued in spite of every effort to interrupt it. SS. Peter and Paul had gone to their reward, but Linus, Anencletus, and Clement rapidly succeeded to the Apostolic chair which often proved a stepping stone to the martyr's crown.

¹ I have not been able to verify these quotations, which were copied from *Rome under Paganism and under the Popes*.

II.
A.D. 69 (?)
Epistle of S. Clement to the Corinthians.

It is probable that the Epistle of S. Clement was written by him in the name of the Roman Church shortly after the martyrdom of the Apostles. It is a striking proof of the utter failure of the attempt to stifle in blood the Church of the living God. The spirit of the Apostles still lives in him whose name was said by S. Paul¹ to be "in the Book of life," and the messengers of the Church of Corinth return home with a sweet message of peace and love from the persecuted Church in the Catacombs. It appears that the Corinthians had again given way to that spirit of division for which S. Paul had reproved them,² and the blasphemers against the doctrine of the resurrection had again ventured to raise their heads. The Corinthians had written for sympathy and counsel, and had sent three messengers, one of whom, Fortunatus, was probably the same that had carried S. Paul's First Epistle to Corinth.³ The Epistle begins thus:—

"The Church of God which is at Rome to the Church of God which is at Corinth, called, sanctified by the will of God, through our Lord Jesus Christ, grace to you and peace from God Almighty through Jesus Christ be multiplied."

III. X:
The former happy state of the Corinthian Church.

"The sudden and repeated dangers and calamities which have befallen us, brethren, have we fear made us too slow in giving heed to those things which ye inquired of us, as well as to that wicked and detestable sedition, altogether unbecoming the elect of God, which a few hasty and self-willed persons have excited to such a degree of madness, that your venerable and renowned name, so worthy of the love of all men, is thereby greatly blasphemed. For who that hath sojourned among you hath not experienced the firmness of your faith, and its fruitfulness in all good works; admired the temper and moderation of your piety in CHRIST; proclaimed the magnificent spirit of your hospitality; and thought you

¹ Philipp. iv. 3, as understood by Eusebius, Epiphanius, and S. Jerome.

² 1 Cor. i. 10--16; iii. 1--6.

³ 1 Cor. xvi. 17.

happy in your perfect and certain knowledge of the Gospel? For ye did all things without respect of persons; ye walked according to the laws of God: being subject to those who had the rule over you, and giving to the elders among you the honour which was due. Young men ye commanded to think those things which are modest and grave. Women ye exhorted to perform all things with an unblameable, seemly, and pure conscience; loving their own husbands as was fitting: ye taught them also to be subject to the rule of obedience, and to order their houses gravely with all discretion.

(2.) "Ye were all of you humble-minded, not boasting of anything, desiring rather to be subject than to govern; to give, than to receive; being content with the portion which God had dispensed unto you: and hearkening diligently to His Word, ye were enlarged in your bowels,¹ having His sufferings always before your eyes. Thus a deep and fruitful peace was given to you all, and an insatiable desire of doing good; and an abundant outpouring of the HOLY GHOST was upon you all. And being full of holy counsel, ye did with great readiness of mind, and holy confidence stretch forth your hands to Almighty God, beseeching Him to be merciful, if in anything ye had unwillingly sinned. Ye contended day and night for the whole brotherhood, that with compassion and a good conscience the number of His elect might be saved. Ye were sincere and without offence: not mindful of injuries one towards another. All sedition and all schism was an abomination unto you. Ye mourned over the sins of your neighbours, esteeming their defects your own. Ye were kind one to another without grudging; ready to every good work, Ye were adorned with a conversation entirely virtuous and godly; and did all things in the fear of God. The commandments of the LORD were written upon the tables of your heart.

IV.
How their divisions began.
The evils of envy.

(3.) "All honour and enlargement was given unto you. Then was fulfilled that which is written: *My beloved did eat and drink, he was enlarged, and waxed fat, and*

¹ See 2 Cor. vi. 12, 13.

*kicked.*¹ Hence arose envy and strife and sedition ; persecution and disorder, war and captivity. Thus they that were of no renown lifted up themselves against the honourable ; those of no reputation against those that were in respect : the foolish against the wise : the young against the elders. Therefore righteousness and peace are departed from you, because every one of you hath forsaken the fear of God, and is become blind in his faith, and walks not by the rule of God's commandments, nor regulates himself as is fitting in CHRIST. But every one follows his own wicked lusts having taken up unjust and wicked envy."

After quoting the examples of Cain and Abel, Jacob and Esau, Joseph and his brethren, and other instances of the evil consequences of envy, S. Clement continues : (5.) "But not to dwell upon ancient examples, let us take the noble examples of our own age. Through envy and jealousy, the faithful and most righteous pillars of the Church have been persecuted even unto the most dreadful deaths. Let us place before our eyes the holy Apostles. Peter, by unjust envy, underwent not one nor two but many labours ; and thus having borne testimony unto death he went unto the place of glory which was due unto him. Through envy, Paul obtained the reward of patience. Seven times was he in bonds ; he was scourged, was stoned.² He preached both in the east and in the west, leaving behind him the glorious report of his faith. And thus having taught the whole world righteousness, and reached the furthest extremity of the west, he suffered martyrdom by the command of the governors,³ and departed out of this world, and went to the holy place, having become a most exemplary pattern of patience.

(6.) "To these holy Apostles was added a great number of other godly men, who, having through envy undergone many insults and tortures, have left a most excellent example to us. Through envy women have been persecuted, and, suffering grievous and unutterable torments, have

¹ Deut. xxxii. 15. Sept.

² 2 Cor. xi. 23—27.

³ Nero it is supposed being absent from Rome at the time.

finished the course of their faith with firmness, and though weak in body, have received a glorious reward. Envy hath alienated the minds of wives from their husbands, and changed that which was spoken by our father Adam. *This is now bone of my bone, and flesh of my flesh.*¹ Envy and strife have overthrown great cities and utterly rooted out mighty nations.

v.

Exhortation
to repentance
and promises of
God's forgive-
ness.

(7.) "These things, beloved, we write unto you, not only to instruct you, but to remind ourselves: for we are enclosed in the same lists, and must engage in the same combat. Wherefore let us lay aside all vain and empty cares, and come up to the glorious and honourable rule of our holy calling. Let us consider what is good, acceptable, and well-pleasing in the sight of Him that made us. Let us look stedfastly to the Blood of CHRIST, and see how precious in the sight of God is His Blood, which, being shed for our salvation, hath obtained the grace of repentance for the whole world." S. Clement gives many examples from the Old Testament² of the mercy of God, of the benefits of repentance, and of obedience and humility. (16.) "For CHRIST," he says, "is theirs who are humble, not theirs who exalt themselves over His flock. The Sceptre of the Majesty of God, our LORD JESUS CHRIST came not in the pomp of pride and arrogance, although He had the power, but with humility as the HOLY GHOST had spoken concerning Him:" and he goes on to quote the whole of Isaiah liii., and part of Psalm xxii. He then continues: "Ye see, beloved, what the pattern is which hath been given unto us. For if the LORD was so humble-minded, what shall we do, who are brought by Him under the yoke of His grace?" S. Clement then quotes the Prophets and David as a pattern of humility in the 6th Psalm, and adds, "Having therefore so many and great and glorious examples transmitted to us, let us turn again to that mark of peace which from the beginning was set before us: let us look

¹ Gen. ii. 23.

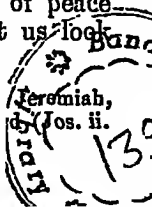
² The preaching of N
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stedfastly up to the FATHER and Creator of the universe and hold fast by His glorious and exceeding gifts and benefits of peace. Let us behold Him with our understanding, and look with the eyes of our souls to His longsuffering will: calling to mind how gentle and slow to anger He is towards His whole creation." S. Clement then comments on the beautiful order of the heavenly bodies, of day and night, and the seasons, of the ocean and the winds, and all creation, in what peace and concord they obey their Maker's will: "for He is good to all; but above measure to us who flee to His mercy through our LORD JESUS CHRIST; to whom be glory and majesty for ever and ever. Amen.

VI.

Exhortation to
obedience and
submission.

(21.) "Take heed, beloved, that His many blessings be not turned into condemnation to us all. For thus it will surely be unless we walk worthy of Him, and with one consent do that which is good and well-pleasing in His sight Let us choose to offend men who are foolish and inconsiderate, lifted up and glorying in the pride of their reasoning rather than in God. Let us reverence our LORD JESUS CHRIST whose Blood was given for us. Let us honour those who are set over us; let us respect our elders; let us instruct our young men in the discipline and fear of the LORD. Our wives let us direct to that which is good. Let them show forth the lovely habit of purity in all their conversation with a sincere affection of meekness. Let them make manifest the government of their tongues by their silence. Let their charity be without partiality, exercised equally to all who religiously fear God. Let our children partake of the instruction of CHRIST: let them learn of how great avail is humility before God, what power a pure charity hath with Him, how excellent and great is fear of Him, saving such as live in it with holiness and a pure conscience. For He is a searcher of the thoughts and counsels of the heart."

After many quotations from the Psalms, and one from Wisdom, on the greatness of God and the certainty of the fulfilment of His will, especially in that resurrection¹

¹ In c. 25, S. Clement instances the account of the Phoenix as a type of the Resurrection.

which the false teachers denied, he continues (29), "Let us therefore come to Him with holiness of mind, lifting up pure and undefiled hands unto Him: loving our gracious and merciful FATHER, who hath made us partakers of His election. For thus it is written. *'When the Most High divided the waters, when He separated the sons of Adam, He set the bounds of the nations according to the number of the angels. His people Jacob became the portion of the Lord, and Israel the lot of His inheritance.'*"¹

(30.) "Wherefore we being the portion of the Holy One; let us do all those things that pertain unto holiness: fleeing all evil-speaking against one another, all filthy and impure embraces, together with all drunkenness, youthful lusts, abominable concupiscences, detestable adultery, and execrable pride. *'For God,'* it says, *'resisteth the proud, but giveth grace to the humble.'*"² Let us therefore hold fast to those to whom God has given His grace. And let us put on concord, being humble, temperate, free from all whispering and detraction, being justified by our works, not our words. . . . Let our praise be of God, not of ourselves; for God hateth those that commend themselves.³ Let the witness of our good works be given to us of others, as it was given to the holy men that went before us. Rashness, arrogance, and presumption belong to those who are accursed of God: but equity, humility, and meekness to such as are blessed by Him.

VII.

(31.) "Let us then lay hold of His bless-

Our justification is through faith.

ing, and let us consider what are the ways by which we may attain unto it. Let

us look back upon those things that have happened from the beginning. For what was our father Abraham blessed? Was it not that through faith he wrought righteousness and truth? Isaac being fully persuaded of what he knew was to come, cheerfully yielded up himself for a sacrifice. Jacob with humility departed

¹ Deut. xxxii. 8, Sept. It is worthy of notice how completely S. Clement identifies the Christian Church with the *Israel* of the Prophets, as indeed does S. Paul, Gal. vi. 16, and elsewhere.

² 1 S. Peter v. 5.

³ 2 Cor. x. 18.

out of his own country; fleeing from his brother, and went unto Laban and served him; and so the sceptre of the tribes of Israel was given unto him. (32.) Now what the greatness of this gift was will plainly appear, if we carefully consider the several parts of it. For from him came all the Priests and Levites who ministered at the Altar of God. From him came our LORD JESUS CHRIST, according to the flesh. From him came the kings and princes, and rulers in Judah. Nor were the rest of his tribes in any small glory: GOD having promised: *'Thy seed shall be as the stars of heaven.'*¹

"They, therefore, were all glorified and magnified, not for their own sake, nor for their own works, nor for the righteousness that they themselves had wrought, but by His will. And we also being called by the same will in CHRIST JESUS, are justified, not by ourselves, neither by our own wisdom, or knowledge, or piety, or by the works which we have done in holiness of heart; but by that faith by which Almighty God hath justified all men from the beginning. To Him be glory for ever and ever. Amen.

VIII. (33.) "What shall we do then, brethren?² shall we grow weary in well doing and put off charity? GOD forbid that we should do any such thing. Rather let us hasten with all diligence and readiness of mind to perfect every good work. For even the Creator and LORD of all things Himself rejoices in His own works. . . . Having, therefore, such an example, let us without delay fulfil His will; and with all our might work the works of righteousness. (34.) The good workman with confidence receives the bread of his labour; but the idle and negligent cannot look his employer in the face. We must therefore be ready and forward in well doing: for of Him are all things. And thus He foretells us:³ *Behold, the Lord cometh, and His reward is with Him, and His reward is before His face, to render to every man according to his work.* He warns us, therefore, beforehand with all His heart to the end that we should not be weary and negli-

¹ To Abraham, Gen. xv. 5.

² Compare Romans vi.

³ Isa. xl. 10; see Rev. xxii. 12.

gent in every good work. Let our boasting, therefore, and our confidence be in God. Let us submit ourselves to His Will. Let us consider the whole multitude of His angels, how ready they stand to minister unto His Will; as said the Scripture, *Thousand thousands stood before Him, and ten thousand times ten thousand ministered unto Him,*¹ and they cried saying, *Holy, Holy, Holy, Lord God of Hosts: the whole creation is full of Thy glory.*² Wherefore let us also, being conscientiously gathered together in concord with one another, as it were with one mouth cry earnestly unto Him, that He would make us partakers of His great and glorious promises. For He hath said, *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that wait for Him.*³

(35.) "How blessed and wonderful, beloved, are the gifts of God! Life in immortality! Brightness in righteousness! Truth in full assurance! Faith in confidence! Temperance in holiness! And all these hath God placed within our understandings. What therefore shall those things be which He hath prepared for them that wait for Him! The Creator and Father of ages, the most Holy, He only knows the greatness and beauty of them. Let us, therefore, strive with all diligence that we may be found in the number of those that wait for Him, that we may receive the gifts which He hath promised. And how shall this be, beloved? We must fix our minds by faith towards God, and seek those things that are pleasing and acceptable unto Him. We must do those things that are agreeable to His holy will, and follow the way of truth, casting off from us all unrighteousness and iniquity, all covetousness, strife, &c. . . . (36.) This is the way, beloved, in which we may find the means of our salvation, even JESUS CHRIST, the High Priest of all our offerings, the Defender and Helper of our weakness. By Him we look up to the highest heavens, and behold as in a glass His spotless and most excellent countenance. By Him are the eyes of our hearts opened. By Him our foolish and darkened understanding rejoices in His marvellous light. . . ."

¹ Dan. vii. 10.² Isa. vi. 3.³ Isa. lxiv. 4.

IX.

Duties of various stations in the Church.

S. Clement, then, draws comparisons from the different gradations in an earthly army, and the various offices of the members of the body, to show how the Church, (38.) "our whole Body is to be saved in CHRIST. Let every one be subject to his neighbour, according to the order in which he is placed by the gift of GOD. Let not the strong man despise the weak, and let the weak see that he reverence the strong. Let the rich distribute to the necessity of the poor, and let the poor bless GOD, that He has given him one by whom his want may be supplied. Let the wise man show forth his wisdom, not in words but in good works. Let him that is humble not bear witness to himself, but leave it to another to bear witness of him. Let him that is pure in the flesh, not grow proud of it, knowing that it was another that gave him the gift of continence. Let us consider therefore, brethren, whereof we are made; who, and what kind of men we came into the world, out of a sepulchre as it were, and from outer darkness. He that made us and formed us, brought us into His own world, having prevented with His benefits, even before we were born. Wherefore having received all these things from Him, we ought in every thing to give thanks unto Him: to Whom be glory for ever and ever. Amen."

X.

The Services of GOD are to be performed in due order and place.

After quoting passages from Scripture¹ on the danger of conceit, S. Clement goes on, (40.) "Seeing then these things are manifest unto us, we ought to take heed that, looking into the depths of the divine knowledge, we do all things in order, whatsoever our LORD has commanded us to do. That we perform our offerings and service to GOD at their appointed seasons: for these He hath commanded to be done not by chance and without order, but at certain determinate times and hours. He hath Himself ordained by His supreme will,² both in what place, and by what persons they are to be

¹ Job iv. 16, &c., v. 1, &c.

² These remarks of S. Clement show that in his time the ceremonial of the Mosaic dispensation was regarded as typical not only of CHRIST, but also of the worship of the Christian Church.

performed, that so all things being piously done unto all well pleasing, they may be acceptable unto His will. They, therefore, who make their offerings at the appointed seasons are accepted and happy, for they sin not, obeying the commandments of the LORD. The chief priest also has his peculiar offices, and to the priests their proper place is appointed; to the Levites also appertain their proper ministries, and the layman is confined within the bounds of what is commanded to laymen.

(41.) "Let every one of you therefore, brethren, bless God in his proper station, with a good conscience, and with all gravity, not exceeding the rule of his service that is appointed unto him. The daily sacrifices are not offered everywhere, nor the peace-offerings, nor the sin and trespass offerings, but only at Jerusalem.¹ And even there not in every place, but only at the altar before the Temple where that which is offered is first diligently examined by the high priest and the other ministers we have mentioned. They therefore who do anything which is not according to His will are punished with death. Consider, brethren, that by how much the better knowledge God has vouchsafed unto us, to so much the greater danger are we exposed.

XI.

Under an apostolically ordained ministry.

(42.) "The Apostles have preached to us from our LORD JESUS CHRIST: JESUS CHRIST from GOD. CHRIST therefore was sent by GOD: the Apostles by CHRIST. So both were sent in order according to the will of GOD. For they having received their command, and being thoroughly assured by the resurrection of our LORD JESUS CHRIST, and convinced by the Word of GOD with the full assurance of the HOLY GHOST, they went forth publishing that the kingdom of GOD was at hand. And thus preaching through countries and cities, they appointed the first-fruits of their conversions to be Bishops and Deacons over such as should afterwards believe, having first proved them by the Spirit. Nor was this any new thing, seeing that long before it was written concerning Bishops and Deacons, *'I will appoint their*

¹ This is an evidence of this Epistle having been written before the Fall of Jerusalem, and therefore in the reign of Nero.

*Bishops in righteousness, and their Deacons in faith.' ”*¹
 In this S. Clement shows that they acted as did Moses who put an end to the strife about the priesthood by the trial of the twelve rods (Numbers xvii.), that there might be no division nor tumult in Israel. (44.) “So likewise our Apostles knew by our LORD JESUS CHRIST, that there should arise contentions about the name of the office. And therefore having a perfect foreknowledge of this, they appointed persons, as we have before said, and then gave direction, how when they should die, other chosen and approved men should succeed them in their ministry. Wherefore we cannot think that those may justly be thrown out of their ministry, who were either appointed by them, or afterwards chosen by other eminent men with the consent of the whole Church; and who have with all lowliness and innocency ministered to the flock of CHRIST in peace, and without self-interest, and have been for a long time held in high esteem by all. For it would be no small sin in us should we cast off from the ministry those who offer the Gifts³ holily and without blame. Blessed are those Priests who having finished their course before these times, have obtained a faithful and perfect dissolution. For they have no fear lest anyone should remove them from the place appointed for them. But we see how you have put out some who lived reputably from the ministry which by their blamelessness they had adorned.

XII.

(45.) “Ye are contentious, brethren, and

Exhortation to
 peace.

zealous for things that pertain not unto salvation. Look into the Holy Scriptures, which are the true words of the HOLY GHOST. Ye know that nothing unjust or counterfeit is written in them. There you will not find that righteous men were ever cast off by those who were holy themselves. The just were persecuted, but it was by the unjust. They were cast into prison, but it was by the unholy, &c. . . .

¹ Isa. lx. 17, Sept. ; our translation has, “I will make thy officers peace, and thine exactors righteousness.”

² 2 Tim. ii. 2.

³ I.e., celebrate the Holy Eucharist, the principal function of the Priest, being taken to represent his whole life.

(16.) "Let us therefore cleave to the innocent and righteous, for such are the elect of God. Wherefore are there strifes and anger and divisions and schisms and fightings among us? Have we not all one God, and one CHRIST? Is not one Spirit of grace poured out upon us all? Have we not one calling in CHRIST? Why then do we rend and tear in pieces the members of CHRIST, and raise seditions against our own Body? Are we come to such a pitch of madness as to forget that we are members one of other? Remember the words of our LORD JESUS, how He said, 'Woe to that man [by whom offences come]. It were better for him that he had never been born, than that he should offend one of My elect. It were better for him, that a mill-stone should be tied about his neck, and he should be cast into the sea, than that he should offend one of My little ones.'¹ Your schism hath perverted many, hath discouraged many: it hath thrown many into doubt, all of us into grief. And yet your sedition continues still.

XIII.

(47.) "Take into your hands the Epistle of blessed Paul the Apostle. What did he first write to you at the beginning of the Gospel? Verily he did by the Spirit admonish you concerning himself and Cephas and Apollos, because that even then ye had formed parties and divisions among yourselves.² Nevertheless, your partiality then led you into less sin. For ye inclined towards Apostles, men of eminent reputation in the Church, and towards another who had been well tried and approved by them. But consider who they are that have now led you astray, and lessened the reputation of that brotherly love, which was so celebrated among you. It is a shame, beloved, it is a very great shame and unworthy of your Christian profession to hear that the most firm and ancient Church of the Corinthians should by one or two persons be led into a sedition against its priests. And this report is come not only to us, but to those also that differ from us. Insomuch that the name of the LORD is blasphemed through your folly, and even ye yourselves are brought into danger.

¹ S. Matt. xviii. 6, 7.² 1 Cor. i. 12.

(48.) "Let us therefore with all haste take away this cause of offence; and let us fall down before the LORD and beseech Him with tears that He would be favourably reconciled to us, and restore us again to a seemly and holy course of brotherly love. . . . Let a man be faithful, let him be powerful in the utterance of knowledge; let him be wise in making an exact judgment of words; let him be pure in all his actions; still he ought to be so much the more humble-minded as he seems to be superior to others; and to seek that which is profitable to all, and not his own advantage.

(49.) "He that hath the Love that is in CHRIST, let him keep the commandments of CHRIST. For who is able to express the obligation of the Love of God? What man is sufficient to declare worthily the excellency of its beauty? The height to which Charity leads is inexpressible. Charity unites us to God. Charity covers the multitude of sins. Charity endureth all things, is longsuffering in all things. There is nothing base nor sordid in Charity. Charity exalteth not itself above others; admits of no divisions; is not seditious, but doeth all things in peace and concord. In Charity were all the elect of God made perfect, without it [they had been] nothing. In Charity did the LORD take us up into Himself, for the Love that He bare toward us, CHRIST our LORD gave His Blood for us by the will of God: His Flesh for our flesh: His Soul for our souls."

S. Clement enlarges further upon this, and then addressing those who had been the cause of the sedition, begs them to confess their faults and humble themselves. He reminds them of Moses, who rather than Israel should perish, prayed, "Forgive now this people their sin, or if not, blot me also out of the Book which Thou hast written."¹ Oh, admirable Charity! oh, inseparable perfection! The servant speaks boldly to his LORD. He beseeches Him to forgive the people, or to destroy him together with them.

(54.) "Who then is there among you that is generous? who that is compassionate? who that has any Charity?

¹ Exod. xxxii. 32.

Let him say, If this sedition, this contention, and these schisms be on my account, I am ready to depart, to go away whithersoever ye please, and to do whatsoever the majority command me; only let the flock of CHRIST be in peace, with the presbyters that are set over it. He that shall do this shall get to himself very great honour in the LORD, and every place will be ready to receive him, *for the earth is the Lord's, and the fulness thereof.*

XIV.

Parting admonition to both parties.

After examples¹ of self-sacrifice for the good of others, he continues, (56) "Let us therefore pray for such as are fallen into sin; that meekness and humility be given unto them, and that they may submit not unto us, but unto the will of GOD. For by this means they will obtain a fruitful and perfect remembrance with mercy, both in our prayers to GOD, and in our mention of them before His saints. (57.) Do ye therefore who laid the foundation of the sedition submit yourselves unto your presbyters, and be instructed unto repentance, bending the knees of your hearts. Learn to be subject, laying aside all proud and arrogant boasting of your tongues. For it is better for you to be found little and approved in the sheepfold of CHRIST, than to appear better than others, and be cast out of His Fold. For thus saith the all virtuous Wisdom, *Behold, I will pour out, &c.*"²

XV.

Conclusion and Benediction.

(58.) "Now GOD the Inspector of all things, the Father of Spirits, and the LORD of all flesh, who hath chosen our LORD JESUS CHRIST, and us by Him to be a peculiar people, grant to every soul of man that calleth upon His glorious and holy Name, faith, fear, peace, patience, longsuffering, temperance, holiness and sobriety, unto all well-pleasing to His Name: through our LORD JESUS CHRIST, by Whom be glory and majesty and power and honour unto Him, now and for evermore. Amen.

(59.) "The messengers whom we have sent unto you, Claudius Ephebus, and Valerius Bito with Fortunatus,"³

¹ Among which he especially mentions Judith and Esther.

² He quotes Prov. i. 23, to the end.

³ 1 Cor. xvi. 17. If this be the same Fortunatus, one of S. Paul's earliest converts, it is an additional evidence of this Epistle having

send back to us again with all speed in peace and with joy, that they may the sooner acquaint us with your peace and concord, so much prayed for and desired by us: that we may rejoice in your good order.

(60.) "The grace of our LORD JESUS CHRIST be with you and with all that are in every place called by God through Him, to Whom be honour and glory and might and majesty and eternal dominion by CHRIST JESUS, from everlasting to everlasting. Amen."

XVI.

Prodigies at
Jerusalem por-
tending its de-
struction.

The Epistle of S. Clement shows us how in spite of persecution the Church of God still flourished, and preserved that unity and charity which it had received from its divine Head. Far otherwise, however, was it with

God's rebellious and now rejected people, the Jews. We must retrace our steps, and go back in our history about four years, in order to give some idea of the condition of that unhappy race. When we were last in Jerusalem, at S. James's martyrdom, it was in the year 62, just before Albinus, the Roman governor who succeeded Festus had reached Judea. The murder of that righteous man was almost immediately followed by judgment.

At the Feast of Tabernacles,¹ A. D. 63, while all the city was in peace and quietness, a poor countryman who had come up to the feast, and was worshipping in the temple, Jesus, the son of Ananus, was suddenly seized with a strange inspiration, and began to cry aloud in the temple, "A voice from the East, and a voice from the West, a voice from the four winds, a voice against Jerusalem, and against the temple, a voice against the bridegroom, and against the bride, a voice against all this people." Thus he cried aloud day and night through the streets of the city. In vain the priests and magistrates, offended at this evil omen, caused him to be taken up and beaten; no ill-usage could make him cease his doleful cry.

been written during the persecution under Nero, rather than during that under Domitian; Archbishop Wake is in favour of the date assigned to it in the text. The genuineness of the Epistle is undoubted; it was written in Greek, and is to be found in the celebrated Alexandrian MS. with the sacred Books.

¹ Josephus, Wars of Jews, bk. vii. c. 12.

They brought him before Albinus, who caused him to be scourged till the flesh was flayed from off his bones, but he begged for no mercy, and shed not a single tear, but at each stripe he cried in a weak and lamentable voice, "Alas! alas! Jerusalem!" He was dismissed by the Roman governor as a madman, and for seven years and five months he lived only to utter these melancholy warnings. He spoke to no one, he complained not of those who ill-treated him, nor thanked those who gave him sustenance. It was on feast days that he chiefly cried out, and for all these years his voice continued clear. When the city was besieged he walked round the walls, crying, "Woe unto the city! woe unto the Temple! woe unto the people!" At last he added, "Woe unto myself!" and at that instant he was killed by a stone flung out of a catapult, a little before the city was taken.

As the time of her desolation drew near, strange prodigies terrified the inhabitants of Jerusalem. On the 8th of April, A.D. 66, at 9 o'clock on the night preceding the Feast of the Passover, there was seen round about the altar and the Temple a light so bright that it seemed to be noonday, which lasted half-an-hour. At the same feast a heifer that was being led to the altar to be sacrificed was delivered of a lamb in the midst of the Temple.

At the East end of the Temple was a great brazen gate,¹ so heavy that twenty men could scarcely shut it, and made strong with iron bolts and bars which were let down into a large threshold consisting of one entire stone. About the fifth hour of the night this gate opened without human assistance. The captain of the Temple with his guards had great difficulty in shutting it again. On the 21st of May, before sunset, there were seen in the air chariots and horses, and armed men, flying over the country, crossing the streets, and surrounding the city.²

¹ The three following prodigies are mentioned by Tacitus, Hist. v. 13.

² Josephus says of this vision that it was "of so extraordinary a kind that I should be scrupulous of venturing to relate it, but that the events which were foretold have already actually happened, and I could yet produce several witnesses who saw the circumstances to testify its truth."—*Wars of Jews*, bk. vii. c. 12.

On the Feast of Pentecost, the priests as they went into the Temple to sacrifice, felt a shock and heard an indistinct murmuring, which was succeeded by a voice repeating in the plainest and most earnest manner, "Let us go hence! Let us go hence!"

XVII.

A. D. 66.

Oppressions of Albinus and Florus.

Agrippa driven from Jerusalem.

In the time of Albinus, Agrippa had made several changes in the high-priesthood, which caused violent jealousies and strifes in Jerusalem; each party being joined by a gang of desperate people, who kept the city in constant disquiet. The building of the Temple had just been completed, and thus 18,000 workmen were suddenly thrown out of employ. Added to this, when Albinus heard that Florus, a favourite of the Empress Poppæa, was sent out from Rome to supersede him, he endeavoured to make favour with the people by discharging all prisoners confined for small offences.¹ The whole country was thus filled with robbers; and the new governor Florus, far from promoting the cause of order, exceeded Albinus in avarice and cruelty, and even made common cause and shared in plunder with these robbers, whose outrages compelled many Jews to leave Palestine and take refuge in foreign countries.²

In the year A.D. 66, Cestius Gallus, the governor of Syria, came up from Antioch to Jerusalem, and inquired into the number of the people. The priests counted the offerings at the Passover, and there were 255,600 lambs, which at the rate of ten persons to each lamb gives two millions and a half as the number of people in Jerusalem at Easter.³ On Cestius's arrival the Jews with one consent implored him to relieve them from the tyranny of Florus, who made light of the whole matter. Cestius promised that Florus should govern with more humanity for the future, but far from doing so, and fearing lest his conduct should be reported to the emperor, he did everything in his power to excite the unhappy people to a revolt.⁴ At Cæsarea, when the Jews had been insulted at their worship, Florus treated their remonstrances with contempt, imprisoned the petitioners, and at Jerusalem,

¹ Joseph. Antiq. bk. xx. c. 8.² Ib. bk. xx. c. 9.³ Wars of Jews, bk. vii. c. 17.⁴ Wars of Jews, bk. ii. c. 13.

in revenge for some reflections that had been made upon his conduct, caused 630 persons to be massacred in the market-place, and several of the Jewish nobility to be publicly scourged and crucified.¹ Bernice, the sister of Agrippa, being then at Jerusalem, in vain sent her officers to remonstrate against such unheard of tyranny, and when she presented herself before the tribunal in the garb in which she was performing a religious vow, she met with no success, and narrowly escaped with her life. At length, meeting with some resistance to his continued outrages, Florus left Jerusalem, and denounced the Jews to Cestius as the enemies of Cæsar.² Cestius appointed a tribune Politianus to inquire into the matter, who meeting King Agrippa on his way, accompanied him to Jerusalem, and returned satisfied with the loyal disposition of the people. Agrippa remained in Jerusalem, and endeavoured to persuade the Jews to give up their intention of petitioning Nero against Florus. But the public indignation was so violent against this infamous man, that Agrippa's advice was treated with scorn, and he left Jerusalem in disgust.³

XVIII.

Jews revolt.
Roman troops in
Jerusalem slain.

About this time certain factious Jews surprised the Roman fortress of Masada⁴ and put the garrison to the sword. At Jerusalem, Eleazar, the son of Ananias the high priest, a bold young man, persuaded some of the priests to receive no more offerings from any except Jews, and to sacrifice no longer for the Emperor and the success of the Roman people as they had been wont. This violent proceeding was strongly opposed by the princes and most eminent of the priests, as contrary to all precedent, and even opposed to the divine law; and when the populace refused to listen to reason, the nobles sent to Florus and Agrippa for assistance. Florus delayed in order to give the rebels more time, but Agrippa at once

¹ Wars of Jews, bk. ii. c. 14.

² Ib. c. 15.

³ Ib. c. 16.

⁴ A strong fortress built by Jonathan Maccabæus, B.C. 60, and greatly strengthened by Herod the Great. It is on a rock 1500 feet high, overhanging the west of the Dead Sea, and its ruins are still standing, and called *Sebbeh*.

despatched a large force to Jerusalem, and they were admitted into the upper city, or Mount Zion, the insurgents having possession of the lower city and the Temple. The contest was prolonged for seven days, until on occasion of a festival, great numbers of the Sicarii joined the insurgents, who overpowered the royal troops and took possession of the upper city. They reduced to ashes the palaces of Agrippa and Bernice, burning all the public records in order to destroy the legal claims of the wealthy, and thus attach to their party all debtors and needy people. The nobles and chief priests took refuge with the remains of Agrippa's army in the palace on Mount Zion. But when the rebels had taken fort Antonia, and put the garrison to death, they besieged this palace for many days, until at length Agrippa's troops, being Jews by religion, were permitted to make their escape. The high priest Ananias was murdered by the Sicarii together with his brother.¹ The remains of the Roman garrison, dispirited by their departure, shut themselves up in the three towers Hippicus, Phasaelis, and Mariamne. After a desperate resistance they surrendered, but were treacherously murdered to a man on the sabbath day, by Eleazar, in defiance of the most solemn oaths and articles of surrender.²

XIX.

Massacre of
Jews. Cestius
besieges Jerusa-
lem and is de-
feated.

On the very same day on which this massacre took place, the whole of the Jewish population of Cæsarea to the number of 20,000 were put to death. The news of this terrible calamity caused all the Jews throughout Syria to rise against the Gentiles, and murder, bloodshed and violence devastated the whole country. Every city was filled with dead bodies: old men, women, and children lay naked and piled one on another. In Scythopolis 13,000 Jews were massacred by the inhabitants;³ and in Alexandria, after an unsuccessful attempt on the part of the Jews to burn the amphitheatre, the Roman troops were ordered to attack the Jews' quarter in that city, and killed 50,000 of them on the spot.⁴ At Ascalon, Ptolemais, and Tyre multitudes were slain.⁵

¹ Wars of Jews, bk. ii. c. 18.

² Ibid. c. 19.

³ Ibid. c. 21.

⁴ Ibid. c. 17.

⁵ Ibid. c. 20.

Cestius Gallus now resolved to prosecute the war with vigour, and, accompanied by Agrippa, marched with a considerable force to Ptolemais or Acre, and then to Cæsarea, from whence he despatched men to Joppa, where the rebels were compelled to submit.¹ After subduing the rebellion in Galilee, Cestius collected all his forces and marched upon Jerusalem. When within nine miles of the city, a vast multitude, who had come up to the Feast of Tabernacles, fell upon his army with such fury, that they killed above five hundred Romans, and only lost twenty-two of their own company.² Agrippa sent ambassadors with proposals of peace, but the rebels killed one and wounded the other. Upon this Cestius advanced and attacked the city, and his disciplined troops compelled the Jews to retire into the temple. He burned Bezetha, and was on the very point of taking the temple at which the greater part of the inhabitants would have rejoiced, being weary of the fierce tyranny of the rebels. However, with an unaccountable want of wisdom, Cestius suddenly retired, and retreated to Antipatris. The rebels, gaining courage by this unexpected retreat, hovered on his rear; and at last captured his baggage and ammunition, and compelled him to retreat with great loss.³

XX.

Christians
leave Jerusalem
and retire to
Pella.

"After the above-mentioned misfortune had happened to Cestius," says Josephus, "the principal of the Jews in Jerusalem abandoned the city, as a place devoted to destruction."⁴ It is probable that the Christians retired among them. Our LORD had told them: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judæa flee to the mountains; and *let them which are in the midst of it depart out*; and let not them that are in the countries enter thereinto."⁵ And this unaccountable retreat of Cestius was doubtless ordered by GOD that His elect might escape, as He had promised: "There shall not an hair of your head perish."⁶ In fact

¹ Wars of Jews, bk. ii. c. 22.

² Ib. c. 23. ³ Ib. c. 24.

⁴ Ib. c. 25.

⁵ S. Luke xxi. 20, 21.

⁶ S. Luke xxi. 18.

there is no record of any Christian suffering throughout this terrible war. The Christians, with their Bishop, retired to a little town called Pella,¹ on the east of Jordan, among the mountains of Moab.

XXI.

A.D. 67.

Vespasian prosecutes the war. Galilee subdued.

The defeat of Cestius greatly alarmed the Emperor Nero, who entrusted the management of the war to Vespasian, the conqueror of Britain and Germany, and perhaps the wisest veteran of the age. Vespasian at once sent his son Titus to bring troops from Alexandria, while he himself crossed from Achaia into Syria.²

Meanwhile the Jews encouraged by their late victory, sent governors into all the provinces of Palestine to prepare for the attack. Josephus, the historian, had the two Galilees entrusted to him; and has recorded a full account of his mode of government, and of the difficulties he had in controlling intestine disorders, among the most formidable of which was the opposition he encountered from one John of Giscala, an able but cruel and unprincipled leader of banditti.³ In Jerusalem Ananus the High Priest and others hurried on the fortification of the city the procuring of arms, and training the people in military exercise. In Judæa Simon, son of Gioras headed a band of freebooters, and ravaged the whole country with Masada for his stronghold.⁴

Notwithstanding these intestine strifes, the Jews assembled their forces and besieged Ascalon. Here they suffered a disastrous defeat, and lost in all 18,000 men.⁵ In Galilee Josephus in vain attempted the reduction of Sepphoris; which was the first city to return to the Roman allegiance and the strongest fortress of Galilee.

Vespasian reached Antioch A.D. 67, where he was met by King Agrippa, who marched with him to Ptolemais or Acre, where they were joined by Titus with two Egyptian legions, thus increasing the Roman army to the number of 60,000 men. Vespasian relieved Sepphoris,⁶ took

¹ Now *Fahil*, where are extensive ruins still to be seen. See Euseb. Eccl. Hist. bk. iii. c. 2.

² Wars of Jews, bk. iii. c. 1.

³ Ib. bk. ii. c. 25—27.

⁴ Ib. bk. ii. c. 28.

⁵ Ib. bk. iii. c. 1.

⁶ Ib. c. 3.

Gadara by assault, and besieged Jotapata, where Josephus made a brave and skilful resistance.¹ The Romans at length, after a forty days' siege, gained possession of the place by the treachery of a deserter, and 40,000 Jews were put to the sword,² and Josephus was taken prisoner. He was kindly treated by Vespasian, whose future elevation to the purple he foretold, as also that of Titus. The two generals, taking Josephus with them, returned to Ptolemais and then advanced to Cæsarea, where they rested.³ Vespasian took Joppa,⁴ and afterwards visited Agrippa at Cæsarea Philippi, with whom he made a triumphal progress through Galilee;⁵ Titus capturing those cities which still held out,⁶ the last of them, Giscala, being desperately defended by John, who found means to escape to Jerusalem with a band of followers.⁷

XXII.

Factions in
Jerusalem.
Enormities of
John of Giscala.
Advance of
Vespasian.

Jerusalem was now filled with divisions. The violent party, who styled themselves Zealots, committed all kinds of outrages. They imprisoned many of the noblest and most eminent men on pretence that they were intending to betray the city to the Romans, and then secretly murdered them and plundered their property. They took upon them to elect a High Priest, and thus turned that sacred office into a jest, and when the people at last rose up under Ananus the High Priest, and determined to rid themselves of these ruffians, the Zealots retired into the inmost courts of the temple, and shut the doors, which the more reverent party of Ananus would not venture to break open. John of Giscala professed great friendship for Ananus, but, on being sent by him to the Zealots with proposals of peace, he went over to them;⁸ and persuading them that Ananus and the nobles of Jerusalem were in treaty with the Romans, he prevailed upon them to invite into the city bands of Idumæans, to the number of 20,000, who at once laid siege to the city.⁹ The gates were opened to them at

¹ Wars of Jews, bk. iii. c. 7—11.

² Ib. c. 13.

³ Ib. c. 14.

⁴ Ib. c. 15.

⁵ Ib. c. 16.

⁶ Ib. bk. iv. c. 1—3.

⁷ Ib. c. 4.

⁸ Ib. c. 5.

⁹ Ib. c. 6.

night by the Zealots, who joined them in a general attack upon the guard, in which 8,500 persons perished in the temple alone, the chief priests were murdered, and with the assassination of Ananus fell the last remaining hope of the unhappy city.¹ The Zealots and Idumæans gave themselves up to the most horrid barbarities. They insulted the dead bodies of the priests, and put the wealthiest inhabitants of Jerusalem to cruel tortures and death. 12,000 were thus sacrificed, and none ventured to weep or pay the last offices of affection for the dead.

Zacharias, the son of Baruch, was a man of great wealth and authority. His virtue and popularity were such, that these monsters durst not put him to death without the form of a trial. Accordingly they assembled seventy judges, and accused him of designing to deliver the city to the Romans. He made a noble defence, and boldly upbraided them with their crimes. The judges declared him innocent, but two of the Zealots murdered Zacharias in the midst of the temple,² saying, "We give you now a full acquittal, of which you are more certain than you were of the other," and they threw the body down the precipice beneath the temple, and drove out the judges with contempt.

The Idumæans, cruel as they were, became so disgusted with these enormities, that they abandoned the city, and thus left these pretended zealots more at liberty. They murdered Gorion and Niger, the bravest general they had,³ and such was their tyranny, that great numbers deserted to Vespasian, although the roads were strewn with the unburied corpses of those who perished in the attempt to escape. Vespasian made no haste to advance, knowing that those furious Zealots were doing his work for him.⁴ At length, yielding to the entreaties of the deserters, that he would deliver their country, he defeated the rebels beyond Jordan with great slaughter,⁵ and began to surround Jerusalem.⁶

¹ Wars of Jews, bk. iv. c. 7.

² Some have thought that our SAVIOUR prophetically alludes to this in S. Matt. xxiii. 35.

³ Wars of Jews, bk. v. c. 1.

⁴ Ibid. c. 2.

⁵ Ib. c. 3.

⁶ Ib. c. 6.

XXIII.

A.D. 68, 69.

Revolutions at
Rome. Galba,
Otho, Vitellius,
and Vespasian,
Emperors.

In the meantime, a series of violent revolutions disturbed the Roman Empire. Vindex, the general in Gaul, rebelled against Nero, and his example was followed by the armies in Germany and in Italy. Nero, deserted by his own soldiers, escaped from Rome, and at length committed suicide, June 10th, A.D. 68, on the same day and hour in which he had put to death his unhappy wife, Octavia. Galba, Otho, and Vitellius were in the space of a single year successively proclaimed Emperors and shortly afterwards murdered, or compelled to commit suicide by the Prætorian Guards.¹ Vespasian anxiously watched the course of events, and, being proclaimed Emperor by his own army,² left Titus in charge of the war in Judæa, while he went to Antioch on his way to Rome, where his presence was required. His general, Mucianus, having defeated and slain Vitellius at Rome, Vespasian proceeded to Alexandria,³ where he is said⁴ to have worked miracles which greatly confirmed his authority. Even the heathen historian, Tacitus, says that all the East was persuaded into an opinion, founded upon the Jewish sacred writings, that in those days there should come out of Judæa conquerors who should subdue all the world.⁵ We know this was fulfilled by the preaching of the Apostles and the spiritual kingdom of JESUS CHRIST. But the Jews applied it to themselves, and were therefore most obstinate in their rebellion. The heathen applied it to Vespasian, and even some of the Jews flattered him with the title of *Messiah*.

XXIV.

A.D. 70.

Siege of Jern-
salem by Titus.
Internal strifes.

These revolutions at Rome prevented the prosecution of the war in Judæa from June, A.D. 68, until the beginning of A.D. 70, when Titus appeared before the city on the 14th of April, at the time of the Passover.⁶ During these months of comparative peace, however, the condition of the inhabitants had only become more miserable. Within the city, John of Giscala aimed at

¹ Wars of Jews, bk. v. c. 6, 8; ² Ib. c. 10. ³ Ib. c. 12—14.

⁴ Tac. Hist. iv. 81, Sueton. Vesp. 7.

⁵ Tac. Hist. v. 13.

⁶ Wars of Jews, bk. vi. c. 2, 3.

sovereign power,¹ and his followers committed every kind of excess,—murdering and plundering the rich, abusing the women, and then painting their faces and attiring themselves in female apparel they defiled the whole city, and even the sacred courts of the temple with the vilest impurity.² Without, the Sicarii of Masada, and Simon the son of Gioras in Idumæa ravaged the whole country,³ until the inhabitants of Jerusalem, weary of the tyranny of John, invited Simon into the city, where he in vain attempted to expel his rival from the temple in which he had intrenched himself.⁴ The Zealots at length split into two parties, Eleazar the son of Simon heading such as determined no longer to submit to the tyranny of John. This new party which numbered most of those of distinction remaining in the city, gained possession of the inner courts, while John of Galilee still occupied the outer courts of the temple.⁵ These three parties waged unceasing war against each other. Multitudes were slain of each party, and many innocent persons fell by their weapons, so that the very altar itself flowed with blood, and the sacred courts were crowded with the carcases of the dead. In their attacks upon each other they set fire to the public granaries, and thus destroyed all the provisions that had been laid in for the siege. Famine very soon completed the miseries of the unhappy people.⁶

The appearance of the Romans obliged the factions to agree to a temporary truce, in order that they might unite against the common enemy. Titus having advanced in front of his army was cut off from the main body by a furious sally of the Jews, and it was only by extraordinary personal bravery that the general succeeded in forcing his way back to his army.⁷ Flushed with this temporary success, the Jews attacked the camp on the Mount of Olives with such fury that nothing but the presence of Titus prevented that part of the Roman army from giving way.⁸ While Titus was concerting his plans for the siege, John of Giscala found means to obtain possession of the inner temple, and thus the party of Eleazar was crushed.⁹

¹ Wars of Jews, bk. v. c. 3.

⁴ Ib. c. 9.

⁷ Ib. c. 2.

² Ib. c. 9.

⁵ Ib. bk. vi. c. 1.

⁸ Ib. c. 3.

³ Ib. c. 7.

⁶ Ib. c. 1.

⁹ Ib. c. 4.

XXV.

Horrors of famine and strife in the city.

The siege of Jerusalem was now regularly commenced on three sides of the city at once. Day and night the balistæ and catapults hurled into the place huge masses of stone which beat down whole ranks. Still the Jews fought with unflinching courage and frequently gained for a time apparent advantages by their desperate sallies.¹ Even when the Romans had gained possession of the first and second walls and poured into the lower city,² they fought with such desperate valour that the troops of Titus were compelled to retreat with considerable loss, and could not recover their position for several days.³ In vain did Titus strive to bring them to reason. In vain did Josephus put forth all his eloquence. His countrymen rejected all overtures with contempt; and though their hands were full of blood, they still confidently believed that MESSIAH would come to their aid, and deliver them from their enemies.⁴

Titus finding lenity of no avail, tried the expedient of severity. Those who were caught outside the walls in search of herbs were tortured and crucified to the number of five hundred in a day.⁵ A wall was built all round the city,⁶ and the Jews were left to the ravages of famine and the two factions.⁷

All the most fearful records of war and famine sink into insignificance when compared with what befel the wretched inhabitants of Jerusalem. The awful predictions of Moses in Deut. xxviii. were now literally fulfilled. Wives snatched the bread from their husbands' mouths, and children from their fathers'; and even mothers would take the bread from their own children who perished in their arms. The Zealots like a pack of wolves or mad dogs ran open-mouthed up and down the streets in search of concealed provisions. They entered every house, and taking the people by the throat forced the morsels from them, beating the old men who defended their bread, tearing the hair of the women who endeavoured to conceal it, and dashing upon the ground the children who would not let go their hold; and their

¹ Wars of Jews, bk. vi. 7, 8.

² Ib. c. 9.

³ Ib. c. 10.

⁴ Ib. c. 11.

⁵ Ib. c. 12.

⁶ S. Luke xix. 43.

⁷ Wars of Jews, bk. vi. c. 13.

greatest fury was against those who had disappointed them by swallowing their meat before they could get in. Whole families died of starvation, and the survivors had no strength to bury the dead. Everything was eaten, even what the most unclean beasts would not touch. They devoured their leathern girdles, the straps of their sandals, the leather of their shields; even the remains of their old hay was sold at an enormous price, and the very sewers were raked for the most loathsome kind of subsistence. Still the Zealots and Sicarii plundered the houses and stripped the dead, and tried the points of their swords on their bodies, and even on those who were yet alive who in vain besought them to put them out of their misery. Titus when he saw the space outside the walls filled with corpses, sighed, and lifting up his hands to heaven, called God to witness that he was not the cause of these horrors.¹

Later on in the siege occurred an event which excited horror even in the hearts of these fierce murderers. A lady of noble birth and great wealth named Mary, who possessed vast estates east of Jordan, was shut up in the city among the rest. The rebels had taken away from her all she had brought with her, and at last the remainder of her jewels, and even her daily food. In vain, in the excess of her grief, she loaded them with imprecations in hopes that they would put her to death. At last, maddened with hunger and despair she took her child which she suckled, and looking upon it with terror, said, "Wretched child! wherefore do I keep thee? is it to be starved with hunger, or to become a slave of the Romans, or what is much worse to fall into the hands of the seditious?" With these words she killed and roasted it, and eating one half, concealed the rest. The smell of meat soon brought the seditious about the house, and drawing their swords they threatened to kill her if she did not give it up to them. "See," cried she, exposing the remainder of her child, "I have kept you a great part of it." They stood gazing at her in speechless horror. "Yes," continued she, "it is my child; it was I who killed it! Surely you may eat after me: you are

¹ Wars of Jews, bk. vi. c. 11, 14, 16.

not more delicate than a woman, or more tender-hearted than a mother." They fled trembling from the house, and the whole city was horror-struck at the report, as if they had been guilty of it themselves. The Romans would scarcely believe it, and Titus again called God to witness that they had brought this war on themselves, and had refused the peace and pardon he had offered them.¹

XXVI.

Jerusalem
taken. City and
Temple burnt
and destroyed.

Titus at length succeeded in taking the fort Antonia,² and then attacked the temple on the 17th of July, on which day the daily sacrifice offered hitherto constantly in spite of all the violence and bloodshed, ceased for want of sacrificers, thus the prophecy of Daniel (ix. 26) was fulfilled. John and his followers consumed the sacred offerings, and rejected all terms offered by Titus in hopes of sparing the splendid temple.³

On the 8th of August the Romans attacked the outer court. They could not beat down the walls with battering rams, nor pull up the door-posts on account of the size of the stones, nor scale the galleries, so desperate was the valour of the Jews. Titus was therefore compelled to set fire to the gates of the temple, and thus the galleries were consumed. On the 10th of August the Jews, having made a sally in order to put out the fire, were driven back into the temple itself;⁴ and a soldier, against the orders of Titus, actuated as he said by a divine impulse, threw a flaming brand into one of the gilded windows of the closets which joined on to the temple on the north side. It caught fire at once, and though Titus used all efforts to extinguish it, the fire penetrated into the temple itself,⁵ which was entirely consumed with above 6000 persons who had assembled there in the vain hope that MESSIAH would even then interfere for their deliverance. It was the same day of the month in which Solomon's temple had been destroyed by Nebuchadnezzar. All that were found there were massacred without distinction of rank, sex,

¹ Wars of Jews, bk. vii. c. 8. Thus was fulfilled Deut. xxviii. 53—57, and S. Luke xxi. 23; xxiii. 28, 29.

² Wars of Jews, bk. vii. c. 2.

³ Ib. c. 4.

⁴ Ib. c. 9.

⁵ Ib. c. 10.

or age. The altar and the pavement were filled with corpses.¹

Simon and John with a small band of desperadoes cut their way along the bridge which then crossed the Tyropean and connected the temple with Mount Zion. Titus again offered them their lives, but they refused to surrender.² Some time elapsed before the Romans were able to enter this last stronghold of their enemies,³ and when they did they found little else but silent streets, and houses full of dead. Simon and John remained long concealed in the vaults beneath the city, but were at length compelled by hunger to give themselves up, and were reserved together with the best looking youths to grace the triumph of Titus when he should return as conqueror to Rome.⁴

The plough passed over the city and the temple, and nothing remained but part of the west wall with the three towers Hippicus, Phasaelis, and Mariamne, as monuments of the former glory of Jerusalem. 1,100,000 persons are computed to have perished in the siege,⁵ and 95,000 were sold for slaves, though they found but few purchasers.⁶ Many of these were sent to Egypt,⁷ thus fulfilling the prediction of Moses.⁸ Thousands of these wretched captives were taken to Cæsarea where Titus wintered, and where he compelled them to fight with wild beasts or with each other for the amusement of the people.⁹ Thus were accomplished to the full the words of the Lord Jesus: "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles."¹⁰ "They shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another."¹¹

XXVII.

A.D. 71.

Triumph of
Titus at Rome.

The following year Titus marched through Antioch and other cities of Syria; and then passing through Egypt, he sailed from Alexandria to Rome, where with Vespasian he celebrated his triumph with great magnificence, the

¹ Wars of Jews, bk. vii. c. 11.

⁴ Ib. c. 16.

⁷ Ib. c. 16.

¹⁰ S. Luke xix. 44.

² Ib. c. 13.

⁵ Ib. c. 17, 18.

⁸ Deut. xxviii. 68.

¹¹ S. Luke xxi. 24.

³ Ib. c. 14, 15.

⁶ Ib. c. 15.

⁹ Wars, vii. 20.

golden table of shewbread, and the golden candlestick, with the book of the Law, being carried in procession, and 700 captives with Simon and John attesting the complete subjugation of Judæa. Simon was put to death according to custom at the foot of the Capitol. And Vespasian erected a splendid temple to Peace where the trophies were deposited.¹ This temple was burned down in the reign of Commodus, but the triumphal arch of Titus still stands with the representation of the table and candlestick taken from the Temple.

CHRONOLOGICAL TABLE FROM THE DAY OF PENTECOST TO THE DESTRUCTION OF JERUSALEM.

ROMAN EMPEROR.	GOVERNOR OF JUDEA.	A.D.	THE CHURCH.
TIBERIUS (A.D. 14)	PILATE (A.D. 27.)	31	HOLY GHOST descends on Day of Pentecost. STEPHEN , first Martyr. Gentiles received into the Church. Conversion of S. PAUL .
CALIGULA C. orders his Statue to be set up in the Temple	K. HEROD AGRIP.	37	S. PAUL at TARSUS. CHURCH founded at ANTIOCH.
CLAUDIUS AGRIPPA dies at Casarea Famine	CUMANUS	40 41 44	BARNABAS and PAUL at Antioch. Disciples called Christians there. S. JAMES the Great Martyred by AGRIPPA .
DISORDERS in SAMARIA	FELIX	51	S. PAUL's 1st JOURNEY. COUNCIL at JERUSALEM. S. PAUL's 2nd JOURNEY.
NERO Young AGRIPPA, K. of GALI- [LEE	FESTUS	53 54 56 58 60	1st and 2nd Thess. from Corinth. Epistle to Galatians; 3rd JOURNEY. 1st and 2nd Corinthians, Ep. to Romans. S. PAUL imprisoned at CÆSAREA. S. PAUL sent to ROME.
	ALBINUS	?	Ep. to Ephes., Coloss., Philip., Philemon.
ROME on FIRE, occasions the	FLORUS	?	CHURCH at ALEXANDRIA founded by S. MARK .
JEWS REVOLT CESTIUS GALLUS , governor of Syria, besieges Jerusalem—retreats—and is defeated.		62	S. JAMES , Bishop of JERUSALEM, Martyred. SYMEON succeeds him. Ep. to Hebrews.
JEWISH WAR committed to VESPASIAN		?	S. MARK Martyred, succeeded by ANNIANUS .
SIEGE OF JERUSALEM left in hands of TITUS , Famine and Factions complete the entire		64 65 66 67 68 69 70	1st PERSECUTION at ROME. S. PAUL at Rome the 2nd time. 2nd Ep. of S. PETER , 2nd to Timothy. SS. PETER & PAUL , Martyred. LINUS , Bishop of ROME. Jewish Christians retire to PELLA. S. JOHN at Ephesus.
GALBA OTHO VITELLIUS VESPASIAN		?	Ep. of S. CLEMENT .
			Rise of the heresies of the NAZARENES, EBIONITES, CECRINTHIANS.

DESTRUCTION OF JERUSALEM.

¹ S. Luke xxi. 24.

LECTURE VI.

I.

A.D. 70.
Entire extinc-
tion of the Jews
as an indepen-
dent nation.

WHEN we gaze at the figures sculptured on the arch of Titus, we seem to see the tomb of Judaism. The Roman eagles have gathered round the dead carcase¹ from which the spirit has departed, and have carried away to their own proud city those symbols whose life has gone for ever. It was far different in the Babylonish captivity. Then the true spirit of God's elect had gone with the outward symbols, and had sat weeping by the waters of Babylon. But now the spirit had departed for ever. It had taken possession of another nation and another Temple; and though the sacred vessels of Jerusalem might be led in triumph to the shrines of the heathen gods of Rome, the true people of God, and the Temple of living stones in which the Divine Presence still remained on earth, defied all the power and cruelty of the mistress of the world.

When Titus returned to Rome, he carried with him the great Jewish historian Josephus; and entertained as his guest the last remnant of Jewish royalty, King Agrippa, whose sister Berenice was wellnigh becoming the wife of Titus and Empress of Rome. In Judea a few scattered bands of rebels held out for a short time in the stronger fortresses, but were soon reduced;² and a band of Sicarii who escaped to Alexandria, were there given up by their own countrymen and put to a cruel death. The temple, also, which the Jews of this city had built 230 years before in imitation of that at Jerusalem, was now closed.³

II.

Church in Al-
exandria. Mar-
tyrdom of S.
Mark. Succes-
sion of Bishops.
A.D. 49—107.

S. Mark the Evangelist, according to Eusebius,⁴ "first established Churches in the City of Alexandria," and resided there from A.D. 49, until his death A.D. 62,⁵ labouring with great success. The Egyptians indig-

¹ S. Matt. xxiv. 28.

² Josephus, Wars, bk. vii. c. 6, 8, 9.

³ Ib. c. 10.

⁴ Eccl. Hist. ii. 16.

⁵ Ib. c. 24.

nant at the progress of the Gospel took advantage of the feast of Serapis, held on April 25th, to excite a tumult. They seized the Evangelist, and tying a rope round his neck dragged him through the principal streets of the city, and threw him into prison for the night. Here he was comforted by a vision of our SAVIOUR, to Whom he said, "I yield Thee thanks, O SAVIOUR, that Thou hast counted me worthy to suffer for Thy Name." The next day, the day of the feast, the pagans dragged him round the city as before, until with the words "Into Thy hands I commend my spirit," he went to his rest.¹ He was succeeded by Annianus, "a man beloved of God, and admirable in all things."² The next Bishop, A.D. 84, was Abilius, who in 98 was succeeded by Cerdo, whose episcopate lasted until A.D. 107. During the whole of this period the Church appears to have enjoyed a repose at Alexandria which it was denied elsewhere. Philo the Jew has left us an account of a sect called Therapeutæ, whose blameless lives and habits of prayer and meditation on the Scriptures, have caused them to be regarded by Eusebius³ and many others as Christians. Many, however, dispute this, but the fact of such people existing at Alexandria, shows that unusual customs and creeds met with considerable toleration in that learned and philosophical city.

III.

Church in Palestine. Return of Christians to Jerusalem.

Ebionites and Cerinthian heretics.

In Judea the Church had obtained a complete victory. The Christians returned from Pella with S. Symeon their Bishop, and again took up their abode on the ruins of that city, whose desolation was a standing and unanswerable proof of the truth of the doctrines and mission of CHRIST. Unmolested by the Roman garrison which still remained to guard the wall and the three towers which were all that could now be called Jerusalem, they would be at liberty to worship God on those sacred places which their memories venerated as the scenes of our SAVIOUR's Life and Passion. The scene of the Crucifixion, the Burial and Resurrection, the Ascension, and the Descent of the HOLY GHOST

¹ Neale, from the Martyrologies.

² Euseb. Eccl. Hist. ii. 24.

³ Eccl. Hist. ii. 16, 17.

would be far more precious to them than the vast ruins over which the remnant of the Jews would weep as they remembered Zion.

This triumph was however accompanied, as have been most of the triumphs of the Church on earth, by Satanic counterfeits of the truth. It is probable that a vast number of Jews at this time were added to the Church, and it was from Pella¹ that arose those heresies which endeavoured to combine Christianity and Judaism. The Nazarene heretics, the Ebionites, and Cerinthians in different ways denied the Divinity of our Lord, mutilated the Gospels, and rejected the Epistles of S. Paul which they found opposed their requirement of circumcision and other legal ceremonies. The Ebionites professed great poverty and renunciation of the world; while the Cerinthians promised their followers an earthly kingdom after the resurrection, and taught that at Jerusalem men would enjoy all kinds of sensual pleasures, and pass a thousand years in the celebration of marriage feasts² and banquets.

IV.

Cerinthus spread his errors throughout Syria and Asia Minor, and the Gospel of S. John was written especially to combat his wicked heresies. S. Irenæus, who lived in the second century, and had sat at the feet of Polycarp, the disciple of S. John, relates that the beloved Apostle on one occasion entered a bath where Cerinthus was, and as soon as he saw him started back with horror, saying to his friends: "My brethren, let us make haste and be gone, lest the bath, in which Cerinthus the enemy of truth is, should fall upon our heads."³ This is in perfect accordance with the injunctions of S. John concerning a false teacher: "Receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds."⁴ And if we reflect that Cerinthus was the author of that deadly heresy that Jesus was a mere Man, inspired at His Baptism by the Christ, an emanation from God, who (as he taught) fled away at the Passion, leaving only a man to die, thus destroying the foundation of Christianity, and

¹ Epiph. Hærecs. 29, n. 9.

² Euseb. Eccl. Hist. iii. 27, 28.

³ Euseb. iii. 28.

⁴ 2 S. John 10.

insulting the very Person of our LORD,—no abhorrence of such impiety can be conceived too great.

These heretics continued to exist in various forms for a long time under the general name of Gnostics.

V.

A.D. 79—81. the Jewish nation, making them pay henceforth to the temple of Jupiter Capitolinus the annual tribute they had been accustomed to give to the House of God at Jerusalem;¹ and diligently inquiring for any remaining members of the royal family of David. He did not, however, molest the Christians, and in this merciful policy he was followed by his son Titus, who succeeded him A.D. 79, and whose reign was marked by the conquest of Britain by Agricola, and the eruption of Vesuvius which overwhelmed Pompeii and Herculaneum, and buried the elder Pliny, who in his zeal in the pursuit of science and natural history, had remained too long in the devoted city. Titus was one of the most virtuous of the Romans, and his benevolent spirit is attested by the anecdote, that one day having passed in which he had granted no favour he exclaimed to his companions: "My friends! I have lost a day." His brother Domitian who succeeded him A.D. 81, was of a totally different spirit, although his avarice and cruelty fell in the beginning of his reign chiefly on his heathen subjects, who were too much occupied with providing for their own safety to think of persecuting the Christians.

VI.

Church at Rome. It is not certain at what exact time S. Clement succeeded Linus as Bishop of Rome, The "*Pastor*" of or whether Anencletus held the see before Hermas: 1. His or after Clement. But it is probable that "*Visions*," the latter was Bishop of Rome during the early part of Domitian's reign, and he is mentioned as such in a work ascribed to this period called the "*Pastor of Hermas*." S. Irenæus² quotes it under the very name of *Scripture*. Origen³ says "that he thought it a most useful writing; and was, he believed, divinely inspired." Eusebius says, that being disputed by some, it is not accounted canonical,

¹ Josephus, Wars, Bk. VII. c. 6.

² Adv. Hæres. Lib. iv.

³ Enarr. in Rom. xvi. 14.

but adds: "We know that it has been already in public use in our churches, and I have also understood by tradition that some of the most ancient writers have made use of it."¹ Archbishop Wake considers it to be really the work of the Hermas mentioned by S. Paul in Rom. xvi. 14.

The first part, called *The Visions*, consists of a relation of several visions communicated to him for his own edification and that of his friends. We know that supernatural revelations were exceedingly common in this age of the Church, according to the word, "Your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on My servants and on My handmaidens I will pour out in those days of My SPIRIT, and they shall prophesy."² Some of these visions of Hermas are very similar to those in the second book of Esdras; for Hermas sees the Church under various symbolical forms. In one vision he was warned of the persecution that was about to come; and he was told to relate it to God's elect, and tell them to put their confidence in Him, which, if they will do, they will be in no danger.³

VII.

The second part, or *The Commands*, consists of rules for Christian conduct taught him by his guardian angel, who appeared to Hermas like a shepherd; hence the name "Pastor." These Commands are, to believe in one God,⁴ to avoid detraction, and give alms with simplicity;⁵ to avoid lying,⁶ and evil thoughts. If a man's wife is put away for adultery, he may not marry another; and if she repents, he ought to forgive her.⁷ The angel warns Hermas to avoid sadness of heart and impatience,⁸ and shows him how to distinguish between the suggestions of the good and evil angel.⁹ He also said to him, "Remove from thee all doubting, and question nothing at all when thou askest anything of the Lord, saying within thyself, How shall I be able to ask anything of the Lord, and

¹ Eccl. Hist. iii. 3.

² Joel ii. 28, 29, as quoted by S. Peter, Acts ii. 17, 18.

³ Vision iv.

⁴ Command i.

⁵ Ib. ii.

⁶ Ib. iii.

⁷ Ib. iv.

⁸ Ib. v.

⁹ Ib. vi.

receive it, seeing I have sinned so greatly against Him? Do not think thus, but turn unto the LORD with all thy heart, and ask of Him without doubting, and thou shalt know the mercy of the LORD; how that He will not forsake thee, but will fulfil the request of thy soul. For GOD is not as man, mindful of the injuries He has received; but He forgets injuries, and has compassion upon His creature. . . . Wherefore, purify thy heart from doubting, and put on faith, and trust in GOD; and thou shalt receive all that thou shalt ask. But, and if thou shouldest chance to ask somewhat, and not receive it, yet do not therefore doubt, because thou hast not presently received the petition of thy soul; for it may be thou shalt not presently receive it, for thy trial, or else for some sin which thou knowest not. But do not thou leave off to ask, and then thou shalt receive. Else, if thou shalt cease to ask, thou must complain of thyself, and not of GOD, that He has not given unto thee what thou didst desire. Consider, therefore, this doubting; how cruel and pernicious it is, and how utterly it roots out from the faith many who were very faithful and firm. For this doubting is the daughter of the devil, and deals very wickedly with the servants of GOD. Despise it, therefore, and thou shalt rule over it in everything. Put on, therefore, a firm and strong faith; for faith promises all things, and perfects all things. But doubting will not believe that it shall obtain anything, by all it can do. Thou seest, therefore," said he, "how faith cometh from above, from GOD, and has great power. But doubting is an earthly spirit, and proceedeth from the devil, and has no strength. Do thou therefore keep the virtue of faith, and depart from doubting, in which is no virtue; and thou shalt live unto GOD."¹

The angel also warns Hermas against sadness of heart, which grieves the Holy Spirit, saying, "The prayer of a sad man has not efficacy to come up to the altar of GOD. . . . Wherefore clothe thy soul with cheerfulness, which has always favour with the LORD; and thou shalt rejoice in it."²

Again, referring to the prophetical gifts which were

¹ Command ix.

² Ib. x.

still common in the Church, he gives directions for distinguishing between the true and false prophet, "Try the man who hath the Spirit of God, because the Spirit which is from above is humble and quiet, and departs from all wickedness, and from the vain desires of the present world, and makes himself more humble than all men, and answers to none when he is asked, nor to any private person; for the Spirit of God speaketh not to man when man pleaseth, but when God pleaseth. When, therefore, a man who hath the Spirit of God shall come into the Church of the righteous who have the faith of God, and they pray unto the Lord; then the holy angel of God fills that man with the Blessed Spirit, and he speaks in the congregation as he is moved of God. Thus, therefore, is the Spirit of God known, because whosoever speaketh by the Spirit of God, speaketh as the Lord will. Hear now concerning the earthly spirit, which is empty and foolish, and without power. And first of all, the man who is supposed to have the Spirit (whereas he hath it not in reality) exalteth himself, and desires to have the first seat, and is wicked and full of words, and spends his time in pleasure and in all manner of voluptuousness, and receives the reward of his divination, which, if he receives not, he does not divine."²

Hermas feared he should not be able to keep these commands. The angel replied, "He is able to fulfil all these commands who has the Lord in his heart; but they who have the Lord only in their mouths, and their heart is hardened, and they are far from the Lord, to such persons these commands are hard and difficult. Ye, therefore, who are empty and light in the faith, put the Lord your God in your hearts, and ye shall perceive that nothing is more easy than these commands, nor more pleasant, nor more gentle and holy. . . . Fear not the devil, because he has no power over you. . . . He cannot rule over the servants of God, who trust in Him with all their hearts. The devil may strive, but he can-

¹ The Spirit here referred to is not the Holy Ghost, but a spirit given by Him, as "the spirits of the prophets," said by S. Paul to be "subject to the prophets." 1 Cor. xiv. 32.

² Command xi.

not overcome them. . . . Believe, therefore, ye who, by reason of your transgressions, have forgot God and your own salvation, and, adding to your sins, have made your life very heavy; that if ye shall turn to the Lord with all your hearts, and shall serve Him according to His will, He will heal you of your former sins, and ye shall have dominion over all the works of the devil."¹

The third part of the work is called *The Similitudes*, because, in conveying his instructions, the angel made use of natural objects and visible representations to explain important truths and mysteries. By some of these similitudes Hermas was made to understand the spiritual condition of many different kinds of persons in the Church, and that many who are members of the Church on earth will yet be cast out from it at the Judgment, unless they repent of their sins.

VIII.

The authenticity of the Epistle of S. Barnabas has been disputed, although Clement of Alexandria and Origen quote it as his. Eusebius² and S. Jerome place it among books of doubtful authority. Archbishop Wake seems to think that it is the genuine work of the companion of S. Paul. It consists of two parts. The first, of doctrine, chiefly against the Jews, showing the spiritual and true meaning of the types and legal ceremonies, and how the prophecies are fulfilled in CHRIST. He speaks of the destruction of the Temple at Jerusalem, and shows that the faithful are the true Temple of God.³ The second part treats of Christian duties, and contrasts the way of light and the way of darkness. S. Barnabas appears to have laboured principally at Cyprus, where he was buried. A copy of S. Matthew's Gospel is said to have been found in his tomb.⁴

IX.

Unrecorded labours of the Apostles. It is probable that few of the Apostles survived the destruction of Jerusalem. We know but little of their history. Far beyond the confines of the Roman Empire they raised the standard of the Cross, but few certain records of their labours and sufferings in

¹ Command xii.² Eccl. Hist. iii. 25.³ Ep. Barn. c. 16.⁴ See Wake's "Apostolical Fathers."

those dark places of the earth have come down to us. Urged on by a burning love for JESUS, and for those for whom He died, they plunged into dark, unknown forests; they were lost to sight as they mingled with those savage tribes. GOD alone and the holy angels marked their steps; and, faithful unto death, they one by one laid their bones in a far distant grave, many of them receiving at the stake, and with unheard of tortures, their release to the Paradise of GOD. But they had their reward; they had souls for their hire. Their epitaphs were written on the renewed hearts and minds of the rude barbarians whom they had won to the faith; and even in the second century Justin Martyr could say to his Jewish opponent, "There exists not a people, whether Greek or barbarian, or any other race of men, by whatsoever name or manners they may be distinguished, however ignorant of arts or agriculture, whether they dwell under tents or wander in covered waggons, among whom prayers are not offered up in the Name of a Crucified JESUS, to the FATHER and Creator of all." And when, four hundred years afterwards, the tide of barbarian invasion rolled down upon the Roman Empire, the polished Christian on the banks of the Tiber found, to his astonishment, that these wild sons of the North believed in the same faith with himself; and while the monuments of Roman civilisation were battered down and destroyed by the Goths and Vandals, these rude conquerors respected the Christian churches, and mercy, denied everywhere else, was freely given to those who had taken refuge in the Church of S. Peter; and even the glittering golden chalices and vessels of the sanctuary failed to make the rapacious spoilers desecrate the altars of the Vatican. But these glorious results followed long after the Apostles who had laid the foundations of faith in those barbarous regions had passed to their reward.¹

S. Andrew is reported to have preached the Gospel in Scythia,² which is considered by some to include Russia, of which Church he is honoured as the founder. His

¹ See Kip's *Early Conflicts of Christianity*.

² Euseb. *Eccl. Hist.* iii. 1.

martyrdom by crucifixion took place at Patras in Greece, where his tomb is still shown.

S. Philip laboured in upper Asia, and is reported to have suffered martyrdom at Hierapolis, at the age of eighty-seven. He, like the deacon Philip, had four daughters, two of whom led a virgin life.¹

S. Thomas planted the Gospel in the Parthian empire, and there are some Indian Churches existing now on the coast of Coromandel, who assert that they still possess his remains, and that he suffered death by the lances of the Brahmins, after founding Churches in Edessa, Ceylon, Sumatra, and Meliapor, where his tomb is to this day adorned with costly offerings.

S. Bartholomew laboured in Arabia, Persia, and Armenia, and a Hebrew copy of S. Matthew's Gospel was found by Pantæus in the second century, among some people on the confines of India, to whom S. Bartholomew had preached.² He returned into Asia, and continued with S. Philip at Hierapolis, whence he passed into Lycæonia, and at last suffered death by being flayed alive in Armenia.

Ethiopia was the scene of S. Matthew's labours, whither also went S. Matthias.

S. Simon the Canaanite is said to have preached in Africa, and then to have returned into the East, and to have suffered either in Mesopotamia or in Sarmatia.³

x. S. Jude the
Apostle. His
Epistle. S. Jude, the brother of James, Bishop of Jerusalem, preached (according to the Martyrologies) up and down Judea, Samaria, Idumæa, Syria, and Mesopotamia. He is said to have been present at Jerusalem after the martyrdom of S. James, A.D. 62; and to have assisted at the selection of Symeon to succeed him. He is said to have suffered martyrdom in Persia by being shot to death with arrows, while tied (as some add) to a cross.

The Epistle of S. Jude was probably written during the reign of Domitian. In it he testifies that the warnings of the Apostles⁴ concerning false teachers had now been

¹ Euseb. Eccl. Hist. iii. 31.

² Euseb. Eccl. Hist. v. 10.

³ See Cave's *Lives of the Apostles*.

⁴ 1 Tim. iv. 1—3; 2 Tim. iii.; 2 S. Peter ii.

fulfilled,¹ and he uses almost the same language as S. Peter did to describe the Nicolaitanes and their followers; using, however, the present tense instead of the future.² He quotes two apocryphal books, one called, "The carrying away of Moses," and the other, "The Book of Enoch." It does not follow from this that he sanctioned these books as divine writings, since S. Paul quoted even the heathen poets. The HOLY GHOST by these quotations has shown us some truths contained in these works without giving authority to the rest. S. Jude speaks of the *Agapæ*³ or "feasts of Charity," which the heretics used to profane by their wickedness. This Epistle is one of the latest books of the New Testament.

XI.

A. D. 95.
2nd Persecu-
tion. Martyr-
dom of the Con-
sul Clemens.

Towards the latter end of the reign of Domitian, his cruelty, which had exercised itself against all that was great and noble, began to be felt by the Christians. Flavius

Clemens, the Emperor's own cousin, was Consul A.D. 95. His two children were adopted by Domitian as his successors in the empire. Clemens himself was a Christian; and the quiet and retired life which he (like most other Christians) led, caused him to be regarded as a useless man, incapable of any employment. On the expiration of his consulship, he and his wife Domitilla were accused of Judaism and of impiety, i.e., of having no gods. The ex-consul was beheaded, and Domitilla with her niece of the same name was banished to the island of Pontia.⁴ Several others were accused of the same crime; and some were put to death; while the estates of others were confiscated.⁵ The persecution, enforced by imperial edicts, extended over a great part of the empire.

XII.

The Apostle
S. John banished
to Patmos.

The beloved Apostle S. John, at this time resided chiefly at Ephesus, where Timothy was Bishop. But all the Churches in Asia, of several of which his disciples were the Bishops, enjoyed the paternal care of the last of the Apostles. The universal veneration with which he was

¹ S. Jude 17, 18.

² Compare 2 S. Pet. ii. with S. Jude.

³ S. Jude 12.

⁴ Sueton. Domit. n. 15.

⁵ Euseb. Eccl. Hist. iii. 17, 18.

regarded by the Christians doubtless caused him to be represented to the Emperor as a dangerous ringleader of the new religion; and by the order of Domitian the aged Apostle was conveyed to Rome and condemned to be thrown into a cauldron of boiling oil near the Latin gate. The same GOD, who had preserved the three children in the burning fiery furnace, interposed to preserve S. John, and he came out unhurt. Domitian was too hardened in cruelty to be affected by this miracle, and banished the Apostle to the desert island of Patmos. Tertullian (A.D. 200) mentions this as though it were a universally acknowledged fact. Speaking of the Church of Rome, he says: "What a happy Church is that! on which the Apostles poured out all their doctrine with their blood: where Peter had a similar passion to the LORD; where Paul hath for his crown the same death with John [the Baptist]; where the Apostle John was plunged into boiling oil, and suffered nothing, and was afterwards banished to an island."¹ At any rate we know from his own inspired words that S. John was an exile "in the isle of Patmos, for the Word of GOD, and for the testimony of JESUS CHRIST."²

XIII.

During his exile in this lonely island, S. John was visited by the LORD JESUS CHRIST Himself, Who communicated to him by the Spirit a series of revelations, and a command to write, as from Him, Epistles to the Seven principal Churches in Asia.³ These Epistles are addressed to the Angels or Bishops of the respective Churches.

1. Ephesus.

The first is to the angel of the Church in Ephesus, who was then probably Timothy. In it the LORD JESUS praises that Church for its resolution in opposing false apostles, and for its hatred of the deeds of the Nicolaitanes, (who pretending the example of Nicolas the deacon, violated the marriage tie and rushed shamelessly into fornication); but He blames it for having left its first love, and exhorts it to repent, or else He will remove its candlestick.⁴

¹ Tertul. Præscr. c. 36.² Rev. i. 9.³ Ib. i. 10—20.⁴ Ib. ii. 1—7. Ephesus, once the metropolis of Ionia, a great and opulent city, (according to Strabo) the emporium of Asia Minor;

2. Smyrna.

The second Epistle is to the angel of the Church in Smyrna, probably Polycarp. This Church is praised for its poverty, and patience in adversity, on account of the calumnies of the Jews who are called the synagogue of Satan. Our LORD encourages this Church, and foretells that some of its members will be imprisoned and in tribulation for ten days; the persecution of Domitian being but for a short time.¹

3. Pergamos.

The third Church addressed is that in Pergamos, which city is called the seat or throne of Satan, probably on account of a famous temple of Æsculapius, resorted to by all Asia. Our LORD mentions by name Antipas "My faithful martyr," who had then laid down his life for His sake. The Church is praised for her constancy, but reprovèd for tolerating the Nicolaitanes, who indulged the flesh and communicated with idolatrous practices.²

4. Thyatira.

The Church in Thyatira is commended for her charity, and service, and faith, and patience, and her good works which were on the increase; but is reprovèd for her toleration of a false prophetess, called mystically "that woman Jezebel,"³ who taught and led away the servants of the LORD to commit fornication, and to eat things sacrificed to idols. It appears that these early heretics avoided persecution by compliance with Paganism. The LORD declares that this pro-

famous for its temple of Diana (See Lect. ii. s. 12), and still possessing the ruins of a theatre in which 20,000 people could have been seated, is thus described by a modern traveller: "A few heaps of stone, and some miserable mud cottages, occasionally tenanted by Turks, *without one Christian residing there*, are all the remains of ancient Ephesus."—Arundell's *Visit to the Seven Churches of Asia*, p. 27.

¹ Rev. ii. 8—11. Some understand "ten days" to refer to the ten persecutions of Christianity by the Roman empire, others to the ten years' persecution under Diocletian. "Smyrna is still a large city, containing nearly 100,000 inhabitants, with several Greek churches . . . The light has indeed become dim, but the candlestick has not been wholly removed out of its place."—Keith, *Evidence of Prophecy*.

² Rev. ii. 12—17. Pergamos, situated sixty-four miles north of Smyrna, "still contains at least 15,000 inhabitants, of whom 1500 are Greeks, and 200 Armenians, each of whom has a Church."—Keith.

³ In many MSS. it is τὴν γυναῖκα σου Ἰεζαβὴλ, from which some have inferred that she was the wife of the Bishop, see *Ep. Polycarp*, c. 2. Thyatira was infested afterwards by Montanism, in which false prophetesses took a leading part.

phetess and her children shall be made a fearful example of. But those who reject her are comforted and exhorted to persevere.¹

5. Sardis. The Church in Sardis is warned for having a name that she lived while she was really dead; nevertheless there were a few even there who had not defiled their garments, and blessed rewards are promised to them, while sudden judgment is threatened to the impenitent.²

6. Philadelphia. The Church in Philadelphia was weak, but had kept the faith. Our Lord encourages her tenderly, saying, He had set before her an open door, which no man could shut, and that the synagogue of Satan, the Jews, should come and worship before her feet. He promises to keep her from the hour of temptation, i.e., the following persecutions which should be longer and more universal than those of Nero and Domitian.³

7. Laodicea. The last Church addressed is that in Laodicea. This Church is severely reproved for lukewarmness, and for self-complacency, and ignorance of her own wretched condition; and she is exhorted to be zealous and repent, or she will be utterly cast out.⁴

¹ Rev. ii. 18—29. "Thyatira still exists embosomed in cypresses and poplars. The Greeks are said to occupy 300 houses, and the Armenians 30. Each of them has a Church."—*Keith*.

² Rev. iii. 1—6. Sardis was the capital of Lydia, the wealthy city of Croesus. "But now a few wretched mud huts scattered among the ruins, are the only dwellings in Sardis, Turkish herdsmen its only inhabitants. As the seat of a Christian Church, it has lost—all it had to lose—the name. No Christians reside on the spot."—*Keith*.

³ Rev. iii. 7—13. The promises of "Him that is true" are sure. Philadelphia alone long withstood the power of the Turks, and "at length capitulated with the proudest of the Ottomans. Among the Greek colonies and Churches of Asia, Philadelphia is still erect; a column in a scene of ruins."—*Gibbon*, vol. xi. c. lxiv. "There is still a numerous Christian population; they occupy 300 houses. Divine service is performed every Sunday in five churches."—*Mission. Register*, June, 1827.

⁴ Rev. iii. 14—22. Laodicea, the metropolis of the Greater Phrygia, contained three theatres, and a circus capable of accommodating more than 30,000 people was built after the Apocalypse was written. It was the mother church of sixteen Bishoprics. In his Travels Dr. Smith describes it as "utterly desolated, and without any inhabitant, except wolves, and jackals, and foxes."—See *Keith*.

Prophecies. The rest of the Apocalypse is a wonderful series of visions, in which are foreshadowed the trials and persecutions of the Church; the punishment of her persecutors;¹ the fall of great Babylon, the mistress of the world;² the final triumph of the Church;³ the Second Advent of CHRIST;⁴ the Judgment;⁵ and the glory of the heavenly Jerusalem.⁶ The whole concludes with a solemn warning to any who should dare to add to or take away from the words of this prophecy.

xiv. During the persecution of Domitian, there were some grandchildren of S. Jude, who were according to the flesh related to our LORD, and of the line of David. These were brought before Domitian, who, like most tyrants, was exceedingly jealous and suspicious. He asked them if they were of David's line, and what possessions they had? They acknowledged their lineage, and said that between two of them they had about seven and a half acres of land, worth about £280 of our money; this they cultivated themselves, and out of the produce paid their taxes, and they showed the Emperor their hands hardened with manual labour. Domitian asked them what was the kingdom of CHRIST; in what place it was, and when He was to reign? They replied, "that His kingdom was neither earthly nor of this world, but heavenly and angelical. That it would appear at the end of the world, when He would come in His Majesty to judge the quick and the dead." Domitian despised them as mean people, and sent them away unhurt, and even ordered the persecution in Judæa to be suspended. The two confessors after this received the government of the Churches and lived until the time of Trajan.⁷

xv. Some of the servants of Domitilla, the widow of the consul Clemens, attended their mistress into exile. They were Christians, and were barbarously treated, and afterwards beheaded. The steward of her household, one Stephanus, was accused of embezzling certain

¹ Rev. iv.—xvi.² Ib. xvii. xviii.³ Ib. xix. 1—10.⁴ Ib. xix. 11—21.⁵ Ib. xx.⁶ Ib. xxi. xxii.⁷ Hegesippus, quoted by Euseb. Eccl. Hist. iii. 20.

sums of money. On pretence of presenting a memorial informing the emperor of a conspiracy, he obtained a private audience; and while Domitian was reading the memorial, Stephanus stabbed him to death with a sword which he had concealed in a hollow cane.

Nerva was proclaimed emperor in September, A.D. 96. He was a mild and benevolent prince, and at once recalled all who had been banished on the ground of religion. He also passed a law that no one should be accused of impiety or Judaism. The Jews were released from the heavy taxes with which they were overburdened.

XVI. Among other exiles whom Nerva's accession released was S. John, who, as Clement of Alexandria¹ says, "after the death of the tyrant, went from the island of Patmos to Ephesus. He went also, when called, to the neighbouring regions of the Gentiles; in some to appoint Bishops, in some to institute entire new Churches, in others to ordain to the ministry some one of those who were pointed out by the HOLY GHOST." The same author has recorded "a story that is no fiction, but a real history, handed down and carefully preserved, respecting the Apostle John."

"When he came to one of these cities, not far from Ephesus, and had comforted his brethren, he at last turned towards the Bishop whom he had ordained, and looking at a youth of fine stature, graceful countenance, and ardent mind, he said, 'I commend this young man to you, with all earnestness, in the presence of the Church and of CHRIST.' The Bishop having accepted the charge, and promised all, S. John repeated the same charge, and called God to witness, and then returned to Ephesus. The Priest took the youth that was committed to him home, and instructed, trained, and cherished him, and at length baptized him. After this, he relaxed his former care and watchfulness, thinking he had now committed him to a perfect safeguard in the Seal of the Lord. But when he was thus prematurely

¹ Clem. Alex. *Quis Dires salvet?* quoted by Euseb. Eccl. Hist. iii. 23.

freed from restraint, certain idle, dissolute fellows, familiar with every kind of wickedness, unhappily attached themselves to him. At first they led him on by expensive entertainments; then, going out at night to plunder, they took him with them. Next, they encouraged him to something worse; and, gradually becoming accustomed to their way, with his enterprising spirit, like an ungoverned and powerful steed that has struck out of the right way with the bit between his teeth, he rushed with the utmost impetuosity towards the precipice. At length, despairing of the salvation of GOD, he stuck at no trifles, but having committed some great crime, since he was now once ruined, he expected to suffer equally with the rest. He took, therefore, these same associates, formed them into a band of robbers, and became their captain, surpassing them all in violence, blood, and cruelty.

"In course of time, the same Church has occasion to send for S. John. The Apostle, after setting in order those other matters for which he came, said, 'Come, Bishop, return me my deposit, which I and CHRIST committed to thee, in the presence of the Church over which thou dost preside.' The Bishop was at first filled with confusion, thinking that he was insidiously charged for money which he had not received; and yet he was unable either to disbelieve S. John, or to give credit for what he had not received. But when he said, 'I demand the young man, the soul of our brother;' the old man, groaning heavily with many tears, answered, 'He is dead.' 'How, what death did he die?' 'He is dead to GOD,' replied he; 'he has turned out wicked, abandoned, and a robber; and now, instead of abiding in the Church, he lives in the mountain with a band of wretches like himself.' The Apostle, on hearing this, rent his clothes, and smiting his head with great lamentation, said, 'I left a fine keeper of a brother's soul! But let a horse now be got ready, and some one to guide me on my way.' He rode as he was away from the Church, and coming to the country, was taken prisoner by the outposts of the banditti. He, however, neither attempted to flee, nor refused to be taken; but cried out, 'For

this very purpose am I come; conduct me to your captain.'

"The young man waited ready armed to receive him; but as he recognised S. John advancing towards him, he was overcome with shame, and turned about to flee. The Apostle, however, pursued him with all his might, forgetful of his age, and crying out, 'Why dost thou fly, my son, from me, thy father—thy defenceless, aged father? Have compassion on me, my son. Fear not; thou hast still hope of salvation. I will intercede with CHRIST for thee. Should it be necessary, I will gladly suffer death for thee, as CHRIST did for us. I will give my life for thine. Stop! believe me, CHRIST hath sent me.' Hearing this, the unhappy youth first stopped with eyes fixed on the ground; then he threw away his arms; and then, trembling, and with bitter lamentations, he embraced the aged man as he came up, and attempted to plead for himself as much as he was able with his lamentations, baptized as it were a second time with his own tears, and only concealing his right hand. But the Apostle, pledging himself, and solemnly assuring him that he had found pardon for him in his prayers at the hands of CHRIST, knelt down and prayed on his bended knees, and kissing his right hand as cleansed from all iniquity, led him back again to the Church. Then, supplicating with frequent prayers, contending for him with constant fastings, and softening his heart with various consolatory declarations, he did not leave him, it is said, until he had restored him to the Church; affording a powerful example of true repentance, and a wonderful evidence of a regeneration, a trophy of a visible resurrection."¹

XVII.

It is considered that S. John wrote his Gospel of s. Gospel at Ephesus, when he was above ninety years old, after he had been earnestly solicited by several of the Churches.² As stated above, this Gospel is most explicit on the Divinity of our LORD, in opposition to the Ebionite and Cerinthian heresies; and it supplies much that is omitted in the other three Gospels, which it evidently supposes the reader to be

¹ Clem. Alex. quoted by Euseb. Eccl. Hist. iii. 23.

² Euseb. Eccl. Hist. iii. 24.

already acquainted with, as it omits many important events recorded by the other Evangelists.

XVIII.

The three Epistles of S. John are directed First Epistle of S. John. against the same heresies concerning the Person of our LORD, and are believed to

have been written about the same time. The first formerly bore the name of the *Epistle to the Parthians*,¹ either because S. John had preached the Gospel in Parthia, or had written to the converted Jews dispersed throughout that empire, as S. Peter had done to those in Pontus and Galatia.

S. John begins this Epistle with a clear and explicit statement of the Divinity and real Incarnation of CHRIST as opposed to the Gnostic heresy of His only being Man in appearance:—"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life; for the Life was manifested and we have seen It, and bear witness and show unto you that eternal Life which was with the FATHER, and was manifested unto us; that which we have seen and heard declare we unto you."² Throughout the Epistle he insists upon the Love of GOD being the ruling principle of our dealings with others. But this very Love makes him resent most indignantly any insult offered to the Person of CHRIST. Hence he speaks of the false teachers as *antichrists*: "Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many *antichrists*: they went out from us, but they were not of us, for if they had been of us they would no doubt have continued with us."³ Again: "Who is a *liar*, but he that denieth that JESUS is the CHRIST? [as the Cerinthians who made JESUS and CHRIST two different Persons,] he is *antichrist*."⁴ Further on he says: "Beloved, believe not every spirit, but try the spirits, whether they be of GOD; because many false prophets are gone out into the world."⁵ The Catholic Faith concerning

¹ See S. Aug. on 1 S. John.

² 1 S. John ii. 18, 19.

³ Ib. iv. 1.

⁴ 1 S. John i. 1—3.

⁵ Ib. ii. 22.

JESUS is the text by which they are to be tried. "Every spirit that confesseth that JESUS CHRIST is come in the Flesh is of GOD: and every spirit that confesseth not that JESUS CHRIST is come in the Flesh is not of GOD: and this is that spirit of Antichrist, whereof ye have heard that it should come, and even now already is it in the world."¹ He concludes by testifying of JESUS CHRIST: "this is the true GOD, and eternal Life. Little children, keep yourselves from idols,"² that is from false conceptions of GOD and CHRIST, which having no real existence are nothing better than idols.

XIX.
Second Epistle of S. John. S. John's Second Epistle is addressed "to the Elect Lady and her children," by whom

S. Jerome and many expositors understand some Church, and not any one individual.³ In this Epistle he says, "many deceivers are entered into the world, who confess not that JESUS CHRIST is come in the Flesh. This is a deceiver and an antichrist;" and he directs: "If there come any unto you, and bring not this doctrine [i.e. the Catholic Faith] receive him not into your house, neither bid him GOD speed, for he that biddeth him GOD speed is partaker of his evil deeds."⁴

XX.
Third Epistle of S. John. The Third Epistle is written to one Caius,⁵ whom S. John praises for his steadfastness

in the Faith, and his charity towards the brethren, and hospitality to strangers. The Apostle refers to an Epistle which has not come down to us: "I wrote unto the Church, but Diotrephes, which loveth to have the pre-eminence among them, receiveth us not."⁶ Diotrephes was probably a Bishop, who, instead of being an example to the flock, acted as a lord over GOD's heritage,⁷ and refused to allow S. John's Epistle to be read

¹ 1 S. John iv. 2, 3. S. Aug. Serm. cxxxii., cxxxiii., shows how this text, which at first applies only to the heretics in the time of S. John, may be extended to the condemnation of all heresies.

² 1 S. John v. 20, 21.

³ See *Wordsworth's Gr. Test.* Introduction to 2 S. John.

⁴ 2 S. John 10, 11.

⁵ S. John appointed a Caius Bishop of Pergamos. *Apost. Constit.* vii. 46.

⁶ 3 S. John 10.

⁷ See 1 S. Pet. v. 3.

in the Church, and spake evil of him, refusing to receive the brethren himself, or to allow others to do so. The Apostle warns him that when he comes he will remember his deeds and words.

In both these Epistles S. John styles himself the Elder, or Priest, as S. Peter had done out of humility.¹ From the same motive they who succeeded to the Apostles' office refused to take the name of Apostle, and hence the title Bishop, which at first was equivalent to that of Presbyter, came to be used to distinguish the higher from the second order in the sacred ministry.

XXI.
A.D. 100.
Death of S. John.
In the latter part of the beloved Apostle's life he was obliged to be carried to S. Church by his disciples; and not having strength to speak much, on each occasion he used to repeat, "My little children, love one another." At last his disciples, tired of hearing the same thing so often, said to him: "Master, why do you say the same thing to us every day?" "Because," replied S. John, "this is the commandment of the LORD: and if you keep this commandment it is enough."² The aged Apostle lived until the year A.D. 100, or as some say until A.D. 104, and was buried at Ephesus.³ His Gospel and Epistles are the latest of all the Scriptures dictated by the HOLY GHOST.

XXII.
Canon of Scripture. Post-Apostolic age.
There is no good authority for the tradition that S. John settled the Canon of Scripture before his death. The Church guided by the HOLY GHOST was extremely cautious in either receiving or rejecting Books professing to be Apostolical writings. When we remember the words of S. Luke that "*many* had taken in hand to write" accounts of CHRIST and the Apostles, and find that as many as seventy apocryphal writings purporting to have been written by the Apostles, have had their names handed down to us, and that these probably contained much truth amid much falsehood, we can only adore the infinite goodness of God in preserving to us

¹ 1 S. Pet. v. 1.

² S. Jerome in Gal. vi. 10, lib. iii.

³ Euseb. Eccl. Hist. iii. 23, 31.

those precious writings which were directly and wholly inspired by the SPIRIT of GOD, and admire the reverential care with which the Church guarded them. Even after the lapse of three hundred years, there were some Churches which scrupled to receive as canonical the Epistles to the Hebrews, of S. James, of S. Jude, the 2nd of S. Peter, the 2nd and 3rd of S. John, and the Revelation.¹ But those Books which were doubted of in one Church were received in another, so that when persecution ceased, and more frequent communications took place between the different Churches, all doubts and suspicions were removed, and the sacred writings were gathered into one whole as the Canon of the New Testament.

This caution in receiving some of the canonical books made no difference whatever in the Faith of the Church. Her Creed was more ancient than any of the writings of the New Testament. Before one single word of the Epistles or Gospels had been written the Faith was taught and handed down by a living tradition whole and undefiled. The sacred writings only put upon record the Faith once delivered to the Saints, and unfolded more fully the wisdom and knowledge of that truth which was and is in JESUS. And therefore as the constitution of the Church was unchanged by the publication of the sacred writings, so it remained unchanged when plenary inspiration ceased and the last Apostle passed within the veil. The death of the Apostles was indeed a most grievous loss to the Christians who had learned from them the words of eternal life, and who had to mourn over their fathers in CHRIST, those mighty spiritual warriors of whom the devil and his ministers the heretical teachers stood in such salutary dread. But the essence of the Church of GOD still remained the same. The HOLY GHOST had not departed because Peter, Paul, and John were no longer in the world; the words of JESUS had no limit but the end of the Christian dispensation: "Lo, I am with you every day, even unto the end of the world."² And hence as one by one the Apostles left the care of

¹ Euseb. Eccl. Hist. iii. 25.

² S. Matt. xxviii. *πᾶς τὰς ἡμέρας*.

the Churches to other well tried hands, though their loss must have been severely felt, yet we can discover no trace in the writings of the early Fathers of any change whatever in the constitution of the Church.

As the walls of the Eddystone lighthouse are not merely built upon the rock, but the rock itself runs up high into the walls, which also are built deep in the cavities of the rock, and thus the whole is cemented together into one solid mass of stone, which is able to withstand the fiercest storms; so the lives of the Apostles, those foundations of the Church, were prolonged to widely different periods,¹ in order that Churches might be established and settled under their respective spiritual rulers, and grow up in union and communion with other Churches (as those of Asia), who had a divinely inspired Apostle for their pastor, and thus the whole Body might be strong to resist the storms of persecution which so soon broke against it. The idea of a sharply defined line between the Apostolic age and the post-Apostolic age, has no foundation in the History of the Church, and has been invented by those who do not wish to admit that the writings of the early Fathers present us with a picture of the Church as the Apostles left it.

XXIII.
A.D. 98.
Trajan Empe-
ror. Third per-
secution.

The Emperor Nerva only reigned sixteen months, but before his death he associated with himself in the Empire Trajan, a Spaniard, and commander of the Roman army in Germany. On Nerva's death, A.D. 98, Trajan was universally acknowledged Emperor, and it was in his time that the Roman Empire attained its highest grandeur. Viewed apart from Christianity, Trajan was one of the best as he was one of the greatest of the Roman Emperors. His ambition was to revive the uprightness and purity of morals, as well as the invincible warlike spirit of the ancient Romans, and all historians unite in according to him the praise of being a great, wise, and benevolent statesman and warrior. Against one section of his subjects alone, and those the most orderly and inoffensive of all, was he unjust and cruel. Like many

¹ There is an interval of sixty years between the deaths of S. James and S. John, the two sons of Zebedee. See Lect. ii. § 5.

great princes Trajan had a violent dislike to secret societies. That men should be bound together by any tie which was independent of the laws of the empire, seemed to him subversive of government; and the spiritual obedience which the Christians paid to their Bishops, doubtless excited the suspicion in his mind that this strange wide-spread community was in secret league against the empire. The absence of the Christians from all the ceremonies of the national religion, would confirm this suspicion, and when Trajan, in the beginning of his reign, issued an edict prohibiting fraternities or secret societies, he doubtless intended to crush this new brotherhood, whose influence was now being felt in every quarter of the Roman world. The Christians could not forsake the assembling of themselves together, at the dictate even of the Emperor of Rome, and there were plenty of informers, who had a private grudge against the Christians, or were greedy of their possessions, ready to drag them on the slightest pretext before the tribunal as enemies of the state.

XXIV.

A.D. 104.
Martyrdom of
S. Symeon, Bi-
shop of Jerusa-
lem.

In every city the evil-disposed were able to accuse and destroy the Christians, and the judges were too ready to yield to the popular clamour. Flavia Domitilla, the niece of the consul Clemens, with her two Christian handmaids, were burned in their place of exile in the island of Pontia.

In Jerusalem, the aged Bishop, S. Symeon, the son of Cleopas, a cousin of our LORD according to the flesh, and now above a hundred and twenty years old, was brought before Atticus, the governor of Syria. Some of the Gnostic heretics (who did not scruple to avoid persecution by joining in idolatrous worship,) accused Symeon of being a Christian, and also of being of the line of David, the Roman emperors being very jealous of the family from which the Jews expected their king to arise. S. Symeon's accusers were themselves convicted of being of that line. Nevertheless the aged Bishop was put to the torture for several days together, which he endured to the astonishment of Atticus, who could not sufficiently admire the extraordinary patience and resolution of a

man of his great age. At last S. Symeon was fastened to a cross and there expired, having been Bishop of Jerusalem forty years.

He was succeeded by Justus, a Jew by birth, for a great number of the Circumcision had embraced the Faith. A man named Thebutis, disappointed at not being made Bishop himself, out of revenge set up a new sect of Judaizers, of whom there now arose many, for as the ancient historian Hegesippus observes, "When there were no longer remaining any of the first Apostles who had seen JESUS CHRIST with their eyes, and heard His doctrine with their ears, the heresies which hitherto had lain hid began to lift up their heads and to appear with great boldness."¹

LECTURE VII.

I.

A. D. 100.

Wide extent of the Church in time of Trajan.

THE forty years that elapsed between the arrival of S. Paul at Rome, recorded in the last chapter of the Acts, and the death of S. John, were doubtless, had we an inspired narrative of them, as full of interest as the thirty years which preceded them. The living waters which had gushed forth from Jerusalem² on the day of Pentecost, had reached and even flowed beyond the utmost bound of the Roman world; and no longer an insignificant stream which Felix and Festus might despise, or Nero tolerate, Christianity was gradually and surely making its influence felt in every quarter of the empire. Heavenly Wisdom might say, in the words of the son of Sirach: "I came out as a brook from a river, and as a conduit into a garden. I said, I will water my best garden, and will water abundantly my garden-bed: and lo my brook became a river, and my river became a sea."³ But its waters had been already tinged with blood. Jewish fanaticism, imperial cruelty, and popular Pagan

¹ Quoted by Euseb. Eccl. Hist. iii. 32. -

² Zech. xiv. 8.

³ Ecclus. xxiv. 30, 31.

superstition had each endeavoured to crush the Church of God. S. John had fallen asleep just as the decrees of Trajan against private assemblies were beginning to be made a pretext for the Third Persecution of the Christians; and as the Churches bewailed the loss of the last of the Apostles at the very time when the whole world seemed waking up in fury against them, they needed greatly the assurance of S. John: "Greater is He that is in you than he that is in the world."¹ The champions of the world and of the Church were soon to meet face to face, and prove which was the greatest.

II.

Antioch, the place where the disciples were first called Christians, was the residence of the governor of Syria.² We have seen this governor, Atticus,³ presiding at the martyrdom of S. Symeon at Jerusalem, and hence we cannot doubt but that he permitted cruelties to be practised against the Christians throughout the whole of his province. After Jerusalem Antioch was the most ancient of all Churches, and had been blessed with the labours of the most renowned Apostles and teachers. During Vespasian's stay at Antioch before the Jewish war, multitudes of Jews were barbarously murdered by the Antiocheans; and, as Josephus informs us⁴ of one who escaped by "sacrificing after the manner of the Greeks," we may infer that many Christians suffered with the Jews. The martyrdom of S. Euodius, the first Bishop of Antioch, is placed about this time. He was succeeded (A.D. 69,) by Ignatius, also a disciple of the Apostles.⁵

S. Ignatius, according to the testimony of the eye-witnesses of his martyrdom, was "a man in all things like unto the Apostles. He had," continue the same writers, "with difficulty escaped the former storms of the numerous persecutions which took place under Domitian; [steering the Church] like a skilful pilot by the helm of prayer and fasting, by the constancy of his doctrine and spiritual labours, notwithstanding the raging

¹ 1 S. John iv. 4.² See Lect. ii. § 1.³ Lect. vi. § 24.⁴ Wars of Jews, Bk. vii. c. 3.⁵ Euseb. Eccl. Hist. iii. 22.

floods, fearing lest he should lose any of those who wanted courage, or were not well-grounded in the faith. Wherefore when the persecution was for the present somewhat abated, he rejoiced greatly at the tranquillity of the Church. Howbeit, for himself he was troubled that he had not yet attained to the true love of CHRIST, nor to the rank of a perfect disciple; for he thought that the confession which is made by martyrdom, would bring him to a yet more close and intimate union with the LORD. And so, after continuing a few years longer with the Church, and like a divine lamp illuminating the hearts of the faithful by the exposition of the Holy Scriptures, he attained the object of his desires."¹ So true a disciple of CHRIST was Ignatius that he was known by the surname of *Theophorus*, or one who bears God within him.

III.

A.D. 107.
S. Ignatius be-
fore Trajan. His
Condemnation
to Death.

It was the ninth year of the Emperor Trajan.² He had been successful in his wars against the Seythians and Dacians, and could ill brook the refusal of the Christians to worship the victorious gods of Rome before whom all nations bowed, and to whom the emperor ascribed his victories. As he led his army through Syria in order to attack the bands of Armenia and Parthia, he arrived at Antioch where his presence encouraged the heathen to persecute the despisers of the gods. S. Ignatius, "the brave soldier of CHRIST, being in fear for the Church of Antioch was willingly brought before Trajan."³

"As soon as he arrived in the presence of Trajan, the emperor demanded: 'Who art thou ill-fated⁴ and deluded man, who art so active in transgressing our commands, and persuading others also to their own destruction?'

"*Ignatius*. No one ought to call Theophorus ill-fated, for the evil spirits are departed far from the servants of God. But if, because I am a trouble to those evil spirits,⁵

¹ Martyrdom of S. Ign. 1, 2.

² Mart. Ign. 2.

³ Ib.

⁴ Gr. *κακόδαιμον*:—"having an evil genius;" the Saint takes it in the sense of one possessed with an evil spirit, and objects his name *Θεοφόρος*.

⁵ *κακὸν μὲ πρὸς δαίμονας*.

you call me ill-fated, I confess the charge; for having CHRIST the heavenly King I dissolve all the snares of the devils.

“*Trajan.* And who is Theophorus?

“*Ignatius.* He who has CHRIST in his breast.

“*Trajan.* Thinkest thou then that we have not the gods in our breast, who assist us in our battles against our enemies?

“*Ignatius.* You mistake in calling the evil spirits of the heathens *gods*. For there is but One God, Who made heaven and earth, the sea and all that in them is; and One JESUS CHRIST, the Only-Begotten SON of God, Whose kingdom I hope to enjoy.

“*Trajan.* You mean Him Who was crucified under Pontius Pilate?

“*Ignatius.* Yes: Him Who hath crucified my sin and its inventor, and hath put all the deceit and malice of the devil under the feet of those who carry Him in their hearts.

“*Trajan.* Dost thou then carry within thee Him Who was crucified?

“*Ignatius.* I do: for it is written,¹ ‘I will dwell in them and walk in them.’

“Then Trajan pronounced this sentence against him: ‘*Forasmuch as Ignatius has confessed that he carries about within himself Him that was crucified, we command that he be carried in chains by soldiers to Great Rome, there to be thrown to the beasts for the entertainment of the people.*’

“When the holy martyr heard this sentence, he cried out with joy: ‘I thank Thee, O LORD, that Thou hast vouchsafed to honour me with a perfect love towards Thee; and hast made me to be put in iron bonds with Thine Apostle Paul.’ Having thus spoken, he joyfully suffered his bonds to be put about him; and having first prayed for the Church, and commended it with tears unto the LORD, he was hurried away like a choice ram, the leader of a goodly flock, by the brutal soldiers, to be carried to Rome, there to be devoured by the bloodthirsty wild beasts.”²

¹ 2 Cor. vi. 16.

² Mart. Ign. 2.

IV.

S. Ignatius
brought a pri-
soner to Smyrna.
Received by S.
Polycarp.

S. Ignatius, with three companions, was conducted by ten soldiers¹ to Seleucia, and (probably by the Emperor's orders) they embarked on board a ship which coasted round Asia Minor instead of sailing direct for Italy. If Trajan intended thus to strike terror into other Churches by the spectacle of this chief pastor of Syria thus dragged along a condemned and degraded criminal, such a purpose completely failed, for wherever they stopped Ignatius was met by delegates from all the neighbouring Churches, so that his journey was a continual triumphal procession. After a tedious voyage, they reached Smyrna, and Ignatius "left the ship with great gladness, and hastened to see the holy Polycarp, his fellow-scholar, who was Bishop there; for they had both of them been formerly disciples of the Apostle John."²

"Ignatius abode with Polycarp, communicating to him some spiritual gifts. He gloried in his chains and intreated the whole Church (for the Churches and cities of Asia attended this holy man by their Bishops, Priests, and Deacons, all hastening to him, if by any means they might receive some part of his spiritual gift); but more particularly [did he intreat] Polycarp, to contend with God in his behalf; that he might be suddenly taken by the wild beasts out of this world, and appear before the Face of CHRIST.³ Thus he spake, and thus he testified: his love to CHRIST reaching forth so much, as one who was about to receive heaven through his own good confession, and the earnest contention of those who prayed with him.⁴

V.

S. Ignatius'
Epistle to the
Ephesians.
Exhortations to
unity.

"In order to return a recompense to the Churches who came to salute him by their rulers, he sent letters of thanks to them, which distilled spiritual grace with prayer and exhortation."⁵ The Ephesians had sent Onesimus,⁶ their Bishop, with Burrhus a deacon, and

¹ Ign. Ep. Rom. 5.

² Mart. Ign. 3.

³ Mart. Ign. 3.

⁴ Mart. Ign. 4.

⁵ Ib.

⁶ S. Timothy had suffered martyrdom during the Persecution of Domitian. Had this Onesimus been really the convert of S. Paul concerning whom he wrote to Philemon, S. Ignatius would probably have alluded to the circumstance. See Lect. iv. § 13.

two others, by whom S. Ignatius returned an Epistle which commences thus :—

“ Ignatius, who is also called Theophorus, to the Church which is at Ephesus in Asia, worthy to be called happy, blessed through the greatness and fulness of God the Father, and predestinated before the world began to a glory incorruptible and that fadeth not away,¹ being united and chosen through actual² suffering according to the will of the Father and Jesus Christ our God, all happiness by Jesus Christ and His undefiled grace.

(1.) “ I have heard of your name, much-beloved in GOD, which ye have very justly attained by a habit of righteousness, according to the faith and love which is in JESUS CHRIST our SAVIOUR; that being followers of GOD, and stirring up yourselves by the Blood of GOD, ye have perfectly accomplished the work agreeable to your disposition. For hearing that I came bound from Syria for the Name and hope that are common to us all, trusting through your prayers to fight with beasts at Rome, that so by martyrdom I may become indeed the disciple of Him *who gave Himself to God, an offering and sacrifice for us*³ [ye hastened to see me.] I received therefore in the Name of GOD your whole multitude in the person of Onesimus, who, for his love, hath no word by which he can be described, but who according to the flesh is your Bishop. I beseech you in JESUS CHRIST to love him, and that ye would all strive to be like him. And blessed be GOD who hath granted you who are so worthy of him to possess such a Bishop.”

After mentioning Burrhus the deacon and others, he continues : (2.) “ It is therefore fitting that ye should by all means glorify JESUS CHRIST, who hath glorified you ; that by a united obedience *ye may be perfectly joined together in the same mind, and in the same judgment, and may all speak the same things,*⁴ concerning everything ; and that being subject unto the Bishop and the Presbytery, ye may be sanctified wholly and thoroughly.

¹ Comp. Eph. i. 4, 5.

² In opposition to the Gnostic heresy that CHRIST suffered only in appearance.

³ Eph. v. 2.

⁴ 1 Cor. i. 10.

(3.) "I do not command you as if I were some great one; for though for His Name¹ I am bound, I am not yet perfect in CHRIST JESUS; but now I begin to be a disciple, and to speak to you as my fellow-disciples. For I ought to have been stirred up by you in faith, in admonition, in patience, in longsuffering. But, forasmuch as charity suffers me not to be silent towards you, I have therefore first taken upon me to exhort you that ye would all run together,² according to the will of GOD. For even JESUS CHRIST, our inseparable³ life, is sent by the will⁴ of the FATHER; as also the Bishops ordained unto the utmost bounds [of the earth,] are by the will⁴ of JESUS CHRIST.

(4.) "Wherefore it becomes you to run together,² according to the will⁴ of your Bishop, as also ye do. For your renowned Presbytery, worthy of GOD, is fitted as exactly to the Bishop as the strings are to a harp. And so in your concord and harmonious charity JESUS CHRIST is sung, and every single person among you makes up the chorus: that all being in harmonious concord ye may take up the song of GOD, and in perfect unity with one voice sing to the FATHER of JESUS CHRIST, to the end that He may hear you, and also perceive by your works that ye are indeed members of His SON. It is therefore profitable for you to live in an unblameable unity, that so ye may be always partakers of the fellowship of GOD.

(5.) "If I in this little time have con-
 VI.
 Obedience to the Bishop. tracted such an intimacy (not carnal but spiritual) with your Bishop, how much more happy must I think you, who are joined to him as the Church is to JESUS CHRIST, and JESUS CHRIST to the FATHER, that so all things may agree in the same unity! Let no man deceive himself. Whosoever is cut off from the Altar,⁵ he is deprived of the Bread of GOD.⁶ For if the prayer of one or two be of such avail,⁷ of how much more shall that of the Bishop and the whole Church be! He therefore that comes not into the same assembly with

¹ Comp. 3 S. John 7. *The Name.* ² Comp. 1 S. Pet. iv. 4.

³ S. James iii. 17, this word translated *without partiality*.

⁴ Gr. γνώμη.

⁵ Gr. θυσιαστήριον, comp. Heb. xiii. 10.

⁶ S. John vi. 33; 1 Cor. x. 16—21.

⁷ S. James v. 16—18.

it¹ is proud, and hath already condemned himself. For it is written, *God resisteth the proud.*² Let us take heed, therefore, that we do not set ourselves against the Bishop, that we may be subject to God. (6.) And the more silent any one sees his Bishop, the more let him reverence him. For whomsoever the master of the house sends to be over his own household, we ought to receive even as him that sent him. It is therefore evident that we ought to respect the Bishop even as the Lord Himself.³ And indeed Onesimus doth greatly commend your good order in God—that ye all live according to the truth, and that no heresy dwells among you, for ye hearken to no one more than to JESUS CHRIST speaking to you in truth.

VII.
Warnings
against heretical
teachers.

(7.) “Somo there aro who carry about the Name [of CHRIST] in deceitfulness, but do things unworthy of God. And theso ye must avoid as ye would wild beasts. They are mad dogs which bite unawares,—beware of them, for they are difficult to cure. There is but one Physician, who is both of Flesh and Spirit; create and uncreate; God in the Flesh; true Life in death; both of Mary and of God; first capable of suffering, then liable to suffer no more; JESUS CHRIST our Lord. (8.) Wherefore let no man deceive you, as indeed ye are not deceived, being wholly of God. For inasmuch as there is no contention nor strife among you to trouble you, ye doubtless live according to the will of God. My soul be for yours, and I myself the expiatory offering⁴ for your Church of Ephesus, so famous throughout the world. They that are of the flesh cannot do the works of the SPIRIT, neither they that are of the SPIRIT the works of the flesh. As he that hath faith cannot be an infidel, neither can an infidel have faith. But even those things which ye do according to the flesh aro spiritual, forasmuch as ye do all things in JESUS CHRIST.

(9.) “Nevertheless, I have heard of some who have

¹ Into one place, ἐν τὸ αὐτὸ, Acts ii. 1, 44; 1 Cor. xi. 20; xiv. 23.

² S. James iv. 6.

³ See Gal. iv. 14.

⁴ Gr. περὶψῆμα (see 1 Cor. iv. 13) ὑμῶν καὶ ἀγνίστωμαι ὑμῶν Ἐφεσ.

passed by you having perverse doctrine; whom ye did not suffer to sow among you, but stopped your ears that ye might not receive those things that were sown by them; as being the stones of the Temple of the FATHER, prepared for the building of GOD the FATHER, and drawn up on high by the Cross of CHRIST as by an engine, using the HOLY GHOST as a rope: your faith being your guide, and your charity the way that leads to GOD. Ye therefore, with all your companions in the same journey, are full of GOD: His spiritual temples, full of CHRIST, full of holiness;¹ adorned in all things with the commands of CHRIST, in whom also I rejoice that I have been thought worthy by this present epistle to hold converse and to joy together with you, that with respect to the other life, ye love nothing but GOD only.

VIII. (10.) "Pray also without ceasing for other men. For there is hope of repentance in them, that they may attain to GOD. Let them, therefore, receive instruction from you, if it be only by your works. To their anger, oppose your meekness; to their boasting, your humility; to their blasphemies, your prayers; to their error, your firmness in the Faith; to their cruelty, your courtesy. Let us not endeavour to imitate them, but become their brethren in all kindness and moderation; and let us be followers of the LORD: for who has been more unjustly used, more destitute, more despised [than He]? Thus let no herb of the devil be found in you, but abide in all holiness and sobriety,² both of body and spirit, in CHRIST JESUS.

(11.) "The last times are upon us;³ let us, therefore, be very reverent, and fear the long-suffering of GOD, that it be not to us unto condemnation. For let us either fear the wrath that is to come, or let us love the grace that we at present enjoy; one of the two, only that we may be found in CHRIST JESUS, unto true life. Let

¹ Gr. Θεοφόροι, καὶ κατὰ φύσιν, Χριστοφόροι, ἁγιοὶ ἄνθρωποι, κ.τ. λ.

² Comp. 1 Tim. ii. 15.

³ Ἐσχατοὶ καιροί. See 1 S. Pet. i. 5; comp. 1 S. John ii. 18; and 1 Cor. vii. 29.

nothing be becoming to you without Him, for whom also I bear about these bonds, these spiritual jewels, in which I hope that I may arise through your prayers: of which I entreat you to make me always a partaker, that I may be found in the lot of the Christians of Ephesus, who have always agreed with the Apostles, through the power of JESUS CHRIST.

(12.) "I know who I am, and to whom I write. I, a condemned [criminal]; ye, such as have obtained mercy. I, exposed to danger; ye, confirmed against danger.¹ Ye are the way by which those pass who are put to death for God:² the companions in the mysteries of the Gospel of Paul,—the holy martyr, the deservedly most happy Paul:—(at whose feet may I be found, when I shall have attained unto God!)—who throughout the whole of his Epistle makes mention of you in CHRIST JESUS.

IX.
United Prayer.
 Christianity in
 deeds not words. (13.) "Let it be your care, therefore, to come more fully together, to the praise and glory of God. For when ye meet fully together in the same place,³ the powers of the devil are destroyed, and his mischief is dissolved by the unity of your faith. And indeed nothing is better than peace; by which all war, both of things in heaven and things on earth is abolished. (14.) But nothing of all this is hid from you, if ye have perfect faith and charity in CHRIST JESUS, which are the beginning and end of life, for the beginning is faith, the end charity. And these two joined together are of God; but all other things which concern a holy life are the consequences of these. No man professing a true faith sinneth: neither does he who has charity hate any. *The tree is known by its fruit;*⁴ so they who profess themselves to be Christians are known by what they do. For Christianity is not now the work of an outward profession, but shows itself in the power of faith, if a man be found faithful unto the end.

(15.) "It is better for a man to hold his peace, and be [a Christian]; than to say he is, and not be [one].

¹ Comp. 1 Cor. iv. 10. ² Acts xx. 16, 17. ³ ἐν τῷ αὐτῷ.

⁴ S. Matt. xii. 33. The Greek, however, is not the same here.

It is good to teach, if he who says does. There is therefore, one Master, *who spake and it was done*;¹ and even those things which He did without speaking are worthy of the FATHER. He that possesses the word of JESUS is indeed able to hear His very silence, that he may be perfect, and both may do what he speaks, and be known by those things of which he is silent. There is nothing hid from God, but even our secrets are nigh unto Him. Let us therefore do all things as becomes those who have God dwelling in them, that we may be His temples, and He may be our God, as also He is, and will manifest Himself before our faces, by those things for which we justly love Him.

X. (16.) "Be not deceived, my brethren. Judgments coming upon heretics. Those that corrupt houses by adultery shall not inherit the kingdom of God. If therefore, they who do this according to the flesh, have suffered death, how much more shall he, who by his wicked doctrine corrupts the faith of God, for which CHRIST was crucified? He that is thus defiled shall depart into unquenchable fire, and so shall he that gives ear unto him. (17.) For this cause did the LORD suffer the ointment to be poured upon His head,² that He might breathe the breath of immortality into His Church. Be not ye therefore anointed with the evil savour of the doctrine of the prince of this world. Let him not lead you captive from the life that is set before you. And why are we not all wise, seeing we have received the knowledge of God, which is JESUS CHRIST? Why do we foolishly suffer ourselves to perish, not considering the gift which the LORD has truly sent unto us?

(18.) "Let my life be sacrificed for the doctrine of the Cross, which is indeed a stumblingblock to them that believe not, but to us is salvation and life eternal. *Where is the wise? where is the disputer?*³ where is the boasting of them that are called wise? For our God, JESUS, the CHRIST, was, according to the dispensation of God, conceived in the womb of Mary, of the seed of David, by the HOLY GHOST. He was born, and baptized, that

¹ Ps. xxxiii. 9. ² S. Matt. xxvi. 7, 12, 13; Ps. xlv. 7; cxxxiii. 2.

³ 1 Cor. i. 18, 20.

through His Passion He might purify water [to the washing away of sin.] (19.) And the prince of this world knew not the virginity of Mary, neither Him that was born of her, nor the death of the Lord:—three mysteries everywhere noised abroad, yet done by God in silence.”

XI.

Concluding
salutations and
admonitions.

This seeming to open so wide a subject, S. Ignatius stops, saying: (20.) “If JESUS CHRIST shall give me grace through your prayers, and it be His Will, I purpose in a Second Epistle, which I will quickly write unto you to manifest to you more fully the dispensation, of which I have now begun to speak concerning the new Man, which is JESUS CHRIST; concerning faith and charity, which are in Him; concerning also His suffering, and His resurrection; especially if the Lord shall reveal to me that ye one and all come together in common in one faith, and in one JESUS CHRIST, (who was of the race of David according to the flesh,) the Son of Man, and Son of God; obeying your Bishop and the Presbytery with an entire affection; breaking one and the same Bread, which is the medicine of immortality, our antidote that we should not die, but live for ever in CHRIST JESUS.

(21.) “My soul for yours¹ and for those whom ye have sent, to the glory of God, even unto Smyrna, from whence also I write to you; giving thanks unto the Lord, and loving Polycarp even as I do you. Remember me, as JESUS CHRIST doth remember you. Pray for the Church which is in Syria, from whence I am carried bound to Rome; as I have been thought worthy to be found to the glory of God, though I am the least of all the faithful which are there. Fare ye well in God the FATHER, and in JESUS CHRIST our common hope. Amen.”

XII.

Epistle to the
Magnesians.
Exhortations to
Unity.

The Christians of Magnesia, a city now called Manser, about thirty miles distant from Smyrna, had sent their Bishop, Damas, with two Priests and a Deacon, to salute Ignatius. He, therefore, wrote them an Epistle of much the same purport as that to the Ephesians, exhorting them to all due reverence and subjection to their Bishop, not-

¹ Gr. ἀντίψυχον ὑμῶν ἐγώ.

withstanding he was but a young man, and had not long been in that office among them.¹ He exhorts them to unity, and mutual love and respect,² telling them not to do anything without the Bishop and Presbyters; "neither endeavour to let anything appear reasonable to yourselves apart, but come together into one place, and have one common prayer, one supplication, one mind, one hope, in charity and in joy undefiled. There is one LORD JESUS CHRIST, than Whom nothing is better.—Wherefore come ye all together as unto one Temple of God, as to one Altar, as to one JESUS CHRIST, Who came forth from One FATHER, Who exists in One, and is returned to One."³

XIII.

Against Ebion-
ite and Judaizing
heretics.

(8.) "Be not deceived with strange doctrines,⁴ nor with old fables, which are unprofitable; for if we still continue to live according to the Jewish law we confess ourselves not to have received grace. For even the most holy prophets lived according to CHRIST JESUS,⁵ and for this cause were they persecuted, being inspired by His grace to convince the unbelievers and disobedient that there is one God, Who has manifested Himself by JESUS CHRIST His SON, Who is His eternal Word, and came not forth from Silence,⁶ Who in all things pleased Him that sent Him. (9.) Wherefore, if they who were brought up in these ancient laws came nevertheless to the newness of life, no longer observing sabbaths, but keeping the LORD's [Day]⁷ . . . how shall we be able to live without Him, Whose disciples the very prophets themselves were, and did by the Spirit expect Him as their Master? And He, therefore, Whom they justly waited for, being come raised them up from the dead⁸ . . . (10.) Lay aside, therefore, the old, and sour, and evil leaven; and be ye changed into the new leaven,⁹ which is JESUS

¹ Ep. Magnes. 3.

² Ib. 4, 5, 6.

³ Ib. 7. Comp. S. John xvi. 28.

⁴ ἑτεροδοξίας.

⁵ Rev. xix. 10.

⁶ Some of the Gnostics afterwards known as Valentinians taught a succession of Divine persons, proceeding from each other, the first of whom was Σιγή, or Silence, whence proceeded Λόγος the Word.

⁷ See Rev. i. 10.

⁸ S. Matt. xxvii. 52.

⁹ S. Matt. xiii. 33. Leaven in a good sense.

CHRIST. Be ye settled in Him, lest any one among you should be corrupted; for by your savour ye shall be judged. . . .

(13.) "Study, therefore, to be confirmed in the doctrine of our LORD, and of His Apostles, that so whatsoever ye do ye may prosper both in body and in spirit, in faith and in charity, in the SON and in the FATHER, and in the HOLY GHOST, in the beginning and in the end; together with your most worthy Bishop, and the well wrought spiritual crown of your Presbytery, and your Deacons, who are according to GOD. . . .

XIV. . . (14.) "Knowing you to be full of GOD, I have the more briefly exhorted you. Bo-
 Concluding requests and salutations. mindful of me in your prayers, that I may attain unto GOD; and of the Church that is in Syria, whence I am not worthy to have my name; for I stand in need of your united prayers in GOD, and of your charity, that the Church which is in Syria may be thought worthy to be watered by your Church.

(15.) "The Ephesians which came to Smyrna on my account salute you. . . . The rest of the Churches, in the honour of JESUS CHRIST salute you. Fare well, and be ye strengthened in the concord of GOD, enjoying His inseparable Spirit, which is JESUS CHRIST."

XV. The Church in Tralles, (a town about 50
 Epistle to the Trallians. miles from Smyrna, now called Guzel-Hissar, a flourishing place, next in rank to Smyrna,)
 S. Ignatius's divine knowledge. had sent their Bishop Polybius,¹ to salute Ignatius, who wrote an Epistle to them full of loving exhortations to unity and charity. As in the two last Epistles, he exhorts them to obedience to their spiritual pastors,² saying: (3.) "Let all reverence the Deacons as JESUS CHRIST, and the Bishop as the FATHER, and the Priests as the council of GOD and the assembly of the Apostles. Without these there is no Church."

Speaking of himself he says: (4.) "I know many things in GOD; but I refrain myself, lest I should perish

¹ Ep. Trall. 1.

² Ib. 2, "the Deacons are not ministers of meat and drink, but servants of the Church of GOD."

in my boasting. For now I ought the more to fear, and not to hearken to those who would puff me up. For they who so speak to me trouble me. I love to suffer, but I know not if I be worthy. And this longing, though it appear not to others, is yet to myself the more violent. I have therefore need of meekness, by which the prince of this world is destroyed.

(5.) "Am I not able to write to you of heavenly things? But I fear lest I should harm you, who are yet but babes in CHRIST—forgive me this care—and lest, perchance, not being able to receive them, ye should be choked with them.¹ For even I myself, though I am in bonds, yet am not therefore able to understand heavenly things—as the orders of angels, and the several companies of them, under their respective princes—things visible and invisible;—but in these I am yet a learner.² For many things are wanting to us that we come not short of God."

XVI.

Against heresy
and schism, es-
pecially Gnostic-
ism.

(6.) "I exhort you, therefore, yet not I, but the love of JESUS CHRIST, that ye use none but Christian nourishment, abstaining from all strange pasture, which is heresy. For heretics confound JESUS CHRIST with their own poison, whilst they seem worthy of belief; as men give a deadly potion mixed with sweet wine, of which he who is ignorant does with the treacherous pleasure sweetly drink in his own death.

"Guard yourselves, therefore, against such persons. And that ye will do if ye are not puffed up, but continue inseparable from JESUS CHRIST our God, and from your Bishop, and from the commands of the Apostles. He that is within the Altar is pure, but he that is without is not pure. That is, he that doeth anything without the Bishop, and the Priests, and the Deacons, is not pure in his conscience.

(7.) "Not that I know that there is anything of this sort among you; but I forearm you, my dearly beloved, foreseeing the snares of the devil. Wherefore putting

¹ Comp. 1 Cor. iii. 1, 2.

² S. Chrysostom, (Hom. in S. Ign.,) asserts that Ignatius received the knowledge of certain mysteries from the Apostles.

on meekness, renew yourselves in faith, that is, the Flesh of the LORD; and in charity, that is, the Blood of JESUS CHRIST . . . ¹

(8.) "Stop your ears, therefore, as often as any one shall speak against JESUS CHRIST, Who was of the race of David, of the Virgin Mary; Who was really born, and did eat and drink; was really persecuted under Pontius Pilate; Who was really crucified and dead, both those in heaven, and on earth, and under the earth, being spectators of it: Who was also really raised from the dead by His FATHER, like as also the FATHER will also raise up us who believe in Him by CHRIST JESUS, without Whom we have no true life.

(10.) "But if as some who are atheists—that is to say, infidels—pretend that He only seemed to suffer, (they themselves only seeming to have life,) why then am I bound? why do I long to fight with beasts? Then do I die in vain.² Verily I lie not against the LORD. (11.) Flee, therefore, those evil plants which bring forth deadly fruit, of which if any one taste he shall presently die. These are not the plants of the FATHER.³ For if they were, they would be seen to be the branches of the Cross, and their fruit will be incorruptible, [as that is] by which He invites you through His Passion, who are members of Him. For the Head cannot be without the members, God having promised a union, that is, Himself.

XVII.

Concluding
salutations.

(12.) "I salute you from Smyrna, together with the Churches of God that are present with me,⁴ who have refreshed me in all things, both in the flesh and in the spirit . . . Pray for me . . . that I may be worthy of the portion which I am about to obtain, that I be not found a castaway.⁵ (13.) The love of those at Smyrna and Ephesus salute you. Remember in your prayers the Church which is in Syria.

¹ The true Incarnation, as opposed to the Gnostic heresies, being the object of faith: and the Blood of CHRIST the example and energizing power of true charity. See S. John xv. 12, 13. In the next section the verities of the Incarnation are opposed to the Gnostic phantasies. Comp. 1 S. John iv. 2, 3: and 1 Cor. xv. 1—12.

² Comp. 1 Cor. xv. 19, 30, 32, 34.

³ S. Matt. xv. 13.

⁴ I.e. by their delegates.

⁵ See 1 Cor. ix. 27.

... Love every one his brother with an unfeigned heart. My soul be your expiation not only now, but when I shall have attained unto GOD,¹ for I am yet under danger. But the FATHER is faithful in JESUS CHRIST, to fulfil both my petition and yours. May we be found unblamable in Him!"

XVIII.

S. Ignatius' Epistle to the Romans.

While S. Ignatius was at Smyrna, certain Ephesian Christians sailed direct for Rome, in order to be there to welcome the Saint. He took the opportunity of sending by them an Epistle to the Church of Rome, of which Euaristus was then Bishop, having succeeded S. Clement, A.D. 100.² The Epistle commences with the following salutation:—

"Ignatius, who is also called Theophorus, to the Church which hath obtained mercy in the majesty of the most high Father, and His Only Son Jesus Christ; beloved and illuminated through the will of Him Who willeth all things which are according to the love of Jesus Christ, our God; which also presides in the place of the region of the Romans; worthy of God, and of all honour, and blessing, and praise; worthy to receive that which she longs for; pure and pre-eminent in charity; bearing the Name of Christ, and of the Father; which I salute in the Name of Jesus Christ the Son of the Father: to those who are united both in flesh and spirit to all His commands, and wholly filled with the grace of God, and entirely cleansed from the stain of any other doctrine, be all undefiled joy in Jesus Christ our God."

XIX.

He entreats them not to intercede for his life.

(1.) "Forasmuch as through my prayers to GOD I have obtained to see your faces worthy of GOD, which I much desired to do; being found in CHRIST JESUS, I hope to salute you, if it shall be the will of GOD that I be counted worthy to attain unto the end. For the beginning is well ordered, if I shall but have grace without hindrance to take upon me my lot. But I fear your love, lest it injure me. For to you it is easy to do

¹ Gr. Ἀγριζετε ὑμῶν τὸ ἐμὸν πνεῦμα, οὐ μόνον νῦν, ἀλλὰ καὶ ὕταν Θεοῦ ἐπιτίχω.

² Euseb. Eccl. Hist. iii. 34.

as ye will :¹ but to me it is difficult to attain unto God, if ye be too indulgent towards me. (2.) I shall never have such an opportunity of attaining unto God, for, if ye are silent with respect to me, I shall be [made partaker] of God : but if ye love my flesh, I shall have my course to run again. Ye can do me no greater favour than to suffer me to be offered up to God now that the Altar is prepared : that when ye are gathered together² in love ye may sing [praises] to the FATHER in CHRIST JESUS, because He hath vouchsafed to select a Bishop of Syria, and to call him from the East unto the West. It is indeed good for me [like the sun] to set from the world unto God, that I may rise again in Him."

(4.) "I write to all the Churches, and signify to them all, that I am willing to die for God, unless you hinder me. I beseech you not to show so unseasonable a kindness towards me. Suffer me to become the food of wild beasts by which I may attain unto God. I am the wheat of God : and by the teeth of wild beasts I shall be ground, that I may be found the pure bread of CHRIST. Rather encourage the wild beasts to become my sepulchre, and to leave nothing of my body, that when I sleep I may be burdensome to no one. Then shall I be indeed a disciple of CHRIST, when the world shall not see so much as my body. Pray, therefore, unto CHRIST for me, that by these instruments I may be made the sacrifice of God. I do not as Peter and Paul command you. They were Apostles, I a condemned criminal. They were free, I even to this day a servant. But if I shall suffer, I shall then become the freedman of JESUS,³ and shall rise in Him free.

XX.

His earnest
longing for mar-
tyrdom.

(5.) "From Syria even unto Rome I fight with beasts both by sea and land, by night and day ; being bound to ten leopards, that is to say, a band of soldiers who become even worse when treated kindly.⁴ But by their in-

¹ There were doubtless many Christians of rank and influence at Rome, who could have obtained his release.

² Gr. *χορὸς γενόμενοι*.

³ 1 Cor. vii. 22.

⁴ The Christians probably gave them money in order to procure better treatment for the Saint.

juries I am the more instructed, yet I am not thereby justified.¹

“May I enjoy the wild beasts that are prepared for me! I hope they may be ready for me. I will even encourage them, that they may be sure to devour me, and not fear to touch me, as they have some. Even if they refuse and will not, I will compel them. Pardon me in this matter: I know what is profitable for me. Now I begin to be a disciple. Nothing visible or invisible shall prevent my attaining unto JESUS CHRIST. Let fire and the cross, let hosts of wild beasts, let tearings and rendings, let breaking of bones and cutting off of limbs, let the shatterings of the whole body, and all the wicked torments of the devil come upon me, only let me attain unto JESUS CHRIST. (6.) All the pleasures of this life, all the kingdoms of this world will avail me nothing. I would rather die for JESUS CHRIST than reign over the ends of the earth. Him I seek Who died for us, Him I desire Who rose again for us. This is the gain that is laid up for me. Pardon me, my brethren. Hinder me not from living, wish me not to die who am willing to be God’s. Suffer me to enter into pure light, where I shall be indeed a man of God. Suffer me to imitate the Passion of my God. If any one hath Him within him, let him consider what I desire; let him have compassion on me, knowing what it is constrains me.

(7.) “The prince of this world would fain carry me away, and corrupt my resolution towards my God. . . . MY LOVE IS CRUCIFIED.² There is not within me a fire that feeds on matter, but living water springing up within me says, ‘Come unto the FATHER.’ I delight not in the food of corruption, nor in the pleasures of this life. I desire the Bread of God, which is the Flesh of JESUS CHRIST of the seed of David; and the drink for which I thirst is His Blood, which is incorruptible charity and eternal life.

(8.) “I exhort you in a short letter, I pray you believe me. JESUS CHRIST will show you that I speak truly. . . . Pray, therefore, for me that I may accomplish what I

¹ 1 Cor. iv. 4.

² Ὁ ἄνθρωπος ἐρως σταυρῶται.

desire. . . . If I suffer, ye have loved me; but if I shall be rejected, ye have hated me.

(9.) "Remember in your prayers the Church of Syria, which now enjoys GOD for its pastor instead of me. Let JESUS CHRIST only be its Bishop and your charity.

(10.) "These things I write to you from Smyrna, by the most worthy of the Church of Ephesus. . . . As for those who are come from Syria, and are gone before me to Rome, to the glory of GOD, I suppose you are not ignorant of them. Ye shall therefore signify to them that I am drawing near, for they are all worthy of GOD and of you: and it is meet that you refresh them in all things. This have I written to you, the day before the ninth of the Kalends of September.¹ Be strong unto the end, in the patience of JESUS CHRIST. Amen."

xxi.

S. Ignatius at
Troas. Ep. to
Philadelphians.
Warns them
against false
teachers and
schisms.

The soldiers who had charge of S. Ignatius carried him from Smyrna to Troas. Here he was saluted by the Bishop of Philadelphia, who carried back an *Epistle to the Philadelphian* Christians, in which he mentions the persecution having ceased at Antioch.

After some words in praise of their Bishop, the Saint exhorts them (2) "as becomes children of light and of truth, flee divisions and false doctrines. Where your Shepherd is, there do ye as sheep follow after. For there are many wolves who seem worthy of belief, who with an evil pleasure lead captive those that run in the course of GOD. But in your concord they shall find no place. (3.) Abstain therefore from those evil herbs which JESUS CHRIST does not dress, for such are the planting of the Father. Not that I have found any division among you, but rather all manner of purity. For as many as are of GOD and of JESUS CHRIST are also with their Bishop. And as many as shall repent and return into the unity of the Church, even these shall also be the servants of GOD, that they may live according to JESUS CHRIST. Be not deceived, brethren. If any one follows him that makes a schism in the Church, he shall not inherit the kingdom

¹ I.e., August 23rd.

of GOD. If any one walks after any other opinion, he agrees not with the Passion of CHRIST.-

(4.) "Wherefore, let it be your endeavour to partake all of the same Eucharist. For there is but one Flesh of our LORD JESUS CHRIST, and one Cup in the unity of His Blood; one Altar; as also there is one Bishop together with his presbytery, and the deacons my fellow-servants; that so whatsoever ye do, ye may do it according to the will of GOD.

XXII.

His love of
Holy Scripture.
Against Juda-
izers.

(5.) "My brethren, the love I have towards you enlarges my heart the more, and having great joy in you, I endeavour to secure you against danger; or rather, not I, but JESUS CHRIST, in whom being bound I tho more fear, being as yet only on the way to suffering. But your prayer to GOD shall make me perfect, that I may attain that portion which by GOD's mercy is allotted me; fleeing to the Gospel as to the Flesh of CHRIST, and to the Apostles¹ as to the presbytery of the Church. Let us also love the prophets, forasmuch as they also have led us to the Gospel, and they hoped in CHRIST and expected Him. In whom also, believing, they were saved in the unity of JESUS CHRIST

(6.) "But if any one shall preach the Jewish Law unto you,² hearken not unto him; for it is better to hear Christianity from one that has been circumcised, than Judaism from one that has not. But if either the one or the other do not speak of CHRIST JESUS, they seem to me but as monuments and sepulchres of the dead upon which are written only the names of men

"Come all together into the same place, with an undivided heart. I bless my GOD that I have a good conscience towards you, and that no one among you has whereof to boast, either openly or privately, that I have been burdensome to him in much or little. Would that to all among whom I have conversed it may not turn to a witness against them.

¹ I.e., their Epistles.

² See Rev. iii. 9; whence it appears that the Philadelphian Christians were especially exposed to the attacks of Judaizers.

XXIII.

Divinely inspired warning of S. Ignatius against schism. Conclusion.

(7.) "Although some would have deceived me according to the flesh, yet the Spirit, being from GOD, is not deceived. For It knows both whence It comes, and whither It goes,¹ and reproves the secrets of the heart.² I cried whilst I was among you, I spake with a loud voice, '*Give ear to the Bishop, and to the presbytery, and to the deacons.*' Now some suppose that I spake thus from having been informed beforehand of the separation of some. But He, for whose sake I am in bonds, is my witness that I knew nothing from any man's flesh: but the Spirit spake, saying on this wise:—'*Do nothing without the Bishop. Keep your bodies as the temples of God. Love unity. Flee divisions. Be followers of Christ, as He was of the Father.*'"³

(8.) "I therefore performed my part, as a man anxious for unity. For where division and strife is GOD dwelleth not. But the LORD forgives all that repent, if they return to the unity of GOD, and to the council of the Bishop. For I trust in the grace of JESUS CHRIST that He will free you from every bond.

"Nevertheless I exhort you that ye do nothing out of strife,⁴ but according to the instruction of CHRIST. For I have heard of some who say: '*Unless I find it in the ancient [records] I will not believe it to be in the Gospel.*' And when I said, '*It is written;*' they answered, '*That is the question before us.*'⁵ But to me the ancient [records] are JESUS CHRIST: the uncorrupted ancient [records] His Cross, and Death, and Resurrection, and the Faith which is in Him by which I hope through your prayers to be justified.

¹ S. John iii. 8.

² 1b. 20.

³ See Lect. III. § 10; also Lect. VI. § 7, where Ilermas testifies that miraculous gifts of prophecy were still common in the Church. Compare 1 Cor. xii. 1—11, 28; xiv.; Eph. iii. 5; iv. 11.

⁴ Philipp. ii. 3.

⁵ Gr. ὅτι ἐὰν μὴ ἐν τοῖς ἀρχαίοις εὕρω, ἐν τῇ εὐαγγελίᾳ οὐ πιστεύω, καὶ λέγοντός μου αὐτοῖς, "ὅτι γέγραπται," ἀπεκριθήσαν μοι, "ὅτι πρόκειται." It is a difficult passage. Abp. Wake thinks the Saint alludes to corrupted copies of the Gospels which the heretics possessed. The context appears to point to a contrast between the Law and the Gospel.

(9.) "The priests¹ indeed are good; but much better is the High Priest² to whom the Holy of Holies has been committed, and who alone has been entrusted with the secrets of God. He is the door of the FATHER,³ by which Abraham, and Isaac, and Jacob, and all the prophets enter in, as well as the Apostles and the Church. And all these tend to the unity which is of God. Howbeit the Gospel has somewhat in it far above all other dispensations; namely, the appearance of our SAVIOUR the LORD JESUS CHRIST, His Passion and Resurrection. For the beloved prophets preached in Him: but the Gospel is the perfection of incorruption. All, therefore, together are good, if ye believe with charity."

He begs them (10) to send a deacon to congratulate the Church of Antioch on the peace it now enjoyed; and with salutations (11) from the brethren at Troas, by Burrhus, a deacon whom the Christians of Ephesus had sent to minister to the Saint from Smyrna, he concludes by bidding them "farewell in CHRIST JESUS our common hope."

XXIV.

Ep. to Smyr-
neans. The
reality of the In-
carnation se-
cures against
Gnosticism.

From Troas S. Ignatius also sent, by the above-mentioned Burrhus, an *Epistle to the Church at Smyrna*. His testimony concerning that Church is in striking accordance with that of our LORD Himself in the Revelation, where no fault is found with the Smyranean Christians.⁴ Ignatius says:—(1) "I glorify God even JESUS CHRIST, who has given you such wisdom. For I have observed that you are settled in an immoveable faith, nailed as it were to the Cross of the LORD JESUS CHRIST both in flesh and spirit; and are confirmed in love through the Blood of CHRIST, being fully persuaded of those things which relate unto our LORD who was truly of the race of David according to the flesh, but the SON of GOD according to the will and power of GOD; truly born of the Virgin, and baptized of John, that so all righteousness might be fulfilled in Him.⁵ He was, by Pontius Pilate and Herod the tetrarch, truly nailed [to the Cross] in the flesh for us; by the fruits of

¹ Gr. *oi ipeis*, i.e., of the Law.

² I.e., JESUS CHRIST.

³ See Rev. iii. 8; comp. Lect. IV. § 17. "The door of JESUS."

⁴ See Rev. ii. 8—11.

⁵ S. Matt. iii. 15.

which we are saved, even by His most Blessed Passion; that He might set up a standard¹ for all ages, through His Resurrection, to all His holy and faithful servants, whether they be Jews or Gentiles, in one Body of His Church.

(2.) "Now all these things He suffered for us, that we might be saved. And He suffered truly, as He also truly raised up Himself; and not as some unbelievers say, that He only seemed² to suffer, they themselves only seeming² to be [Christians] . . . (3.) But I know that even after His Resurrection, He was in the Flesh, and I believe that He is so still. And when He came to those who were with Peter, He said unto them, '*Take, handle Me and see that I am not an incorporeal demon.*'³ And straightway they felt Him and believed; being convinced both by His Flesh and by the SPIRIT. For this cause they despised death and were found above it. And after the Resurrection He did eat and drink with them,⁴ as He was Flesh; although as to His Spirit, He was One with the FATHER.

(4.) "Now these things, beloved, I put you in mind of, not questioning but that you yourselves also believe that they are so. But I forearm you against certain beasts in the shape of men,⁵ whom ye must not only not receive, but if possible not even meet with. Only ye must pray for them, if perhaps they may repent,⁶ which will however be very hard. Still, of this our LORD JESUS CHRIST has the power, Who is our true Life. For if all those things were done only in appearance² by our LORD, then do I also only seem² to be bound. And why have I given myself up to death, to the fire, to the sword, to wild beasts? But now: near to the sword, near to God; in the midst of the wild beasts, in the midst of God. In the Name of JESUS CHRIST alone I undergo all, that I may suffer together with Him: He Who was made perfect Man strengthening me.

¹ *σύσσημον*, used by Isa. v. 26: xlix. 22; lxii. 10; Sept.

² Gr. *τὸ δοκεῖν*, hence these heretics were called Docetæ. Justin Martyr bears witness to their having infested Antioch, (i. Apol. 26.)

³ S. Luke xxiv. 39.

⁴ Acts x. 41.

⁵ Comp. S. Matt. vii. 15; Acts xx. 29.

⁶ Comp. Acts viii. 22.

XXV.

Bad lives of
heretics.
The Holy Eu-
charist.

(6.) "Let no man deceive himself. Even the things in heaven, the glorious angels and principalities, whether visible or invisible, if they believe not in the Blood of CHRIST, it is to their condemnation.¹ *'He that is able to receive this, let him receive it.'*² Let not station puff a man up.³ That which is worth all is Faith and Charity, to which nothing is to be preferred. But consider those who differ from us⁴ with respect to the grace of JESUS CHRIST which is come unto us, how contrary they are to the will of GOD! They have no regard to charity, no care of the widow, the fatherless, and the oppressed, of the bond or free, of the hungry or thirsty.

"They abstain from the Eucharist and from prayers, because they confess not the Eucharist to be the Flesh of our SAVIOUR JESUS CHRIST, Which suffered for our sins, and which the FATHER of His goodness raised up from the dead. (7.) They, therefore, who contradict the Gift of GOD, die in their disputes. Better would it be for them to receive It that they might one day also rise through It. . . .

(8.) "Let that Eucharist be regarded as well established,⁵ which is offered either by the Bishop,⁶ or by him to whom the Bishop has given his consent. Wheresoever the Bishop shall appear, there let the people also be; as where JESUS CHRIST is, there is the Catholic Church.⁷ It is not lawful without the Bishop either to baptize, or to hold the Agapæ.⁸ But whatsoever he shall approve of, that is also pleasing unto GOD, that so whatsoever is done may be strong and firmly established.

XXVI.

Their kindness
to him, he begs
them to extend
to the Church of
Antioch.

(9.) "Ye have refreshed me in all things, so shall JESUS CHRIST refresh you. Ye have loved me, both when absent and present. May GOD be your reward; for as ye undergo all things for Him, ye shall attain

¹ Col. i. 20.² S. Matt. xix. 12.³ See 1 Tim. iii. 6.⁴ τοὺς ἑτεροδοξοῦντες.⁵ βέβαια.⁶ Ἡ ὑπὸ τὸν ἐπίσκοπον οὖσα.

⁷ The first place where these words are met with in Christian writings, and yet the term appears to have been familiar to S. Ignatius and those whom he addressed. See Mart. S. Polycarp, §§ 8, 19.

⁸ ἀγὰπην ποιεῖν, probably including the Holy Eucharist.

unto Him. . . . (10.) Neither shall anything that ye have done be lost to you. My soul for yours,¹ and my bonds which ye have not despised nor been ashamed of. Wherefore neither shall JESUS CHRIST, our perfect Faith, be ashamed of you."

He begs them (11) "that your Church appoint some worthy delegate who shall go as far as Syria, and rejoice with [the Church of Antioch] that they are in peace; and that they are again restored to their former state, and have again received their proper body.² Wherefore I should think it a worthy action to send some one from you with an Epistle to congratulate them on their peace in God, and that through your prayers they have now gotten to their harbour.

(12.) "The love of the brethren that are at Troas saluteth you; from whence I write to you by Burrhus, whom ye sent with me, together with the Ephesians, your brethren; and who has in all things refreshed me. . . . I salute your very worthy Bishop, and your venerable presbytery; also your deacons, my fellowservants, and all of you in general, and each one man by man, in the Name of JESUS CHRIST, and in His Flesh and Blood; in His Passion and Resurrection, both fleshly and spiritually, and in the unity of God with you. Grace be to you, mercy, peace, and patience, for evermore.

(13.) "I salute the families of my brethren, with their wives and children; and the virgins that are called widows.³ Be strong in the power of the HOLY GHOST. Philo, who is here with me, saluteth you. I salute the house of Tavius, and I pray that it may be strengthened in faith and charity, both of flesh and spirit. I salute Alcè⁴ my well-beloved, together with the incomparable Daphnus, and Eutechnus, and all by name. Farewell in the grace of God."

¹ See Ep. Ephes. § 21.

² Gr. τὸ ἴδιον σωματεῖον. Probably it was impossible for them to assemble together during the persecution.

³ I.e., Deaconesses; see Lect. IV. § 19; and 1 Tim. v. 1—16.

⁴ Alcè, a woman of rank, the sister of Nicetas, whose son Herod was Irenarch at the time of S. Polycarp's martyrdom. See Mart. S. Polycarp, § 17.

XXVII.

Epistle to S.
Polycarp.

S. Ignatius had intended to have written to the other Churches of Asia; but the soldiers hurried him away from Troas so suddenly that he had only time to write to S. Polycarp by the same Burrhus an Epistle, in which after the example of S. Paul he sometimes addresses himself to the whole Church. After the strong exhortations upon obedience to the Bishop in the preceding Epistles it is interesting to read what S. Ignatius considered ought to be the character and practice of the chief pastor of a Church, especially as he doubtless practised himself what he so solemnly urges upon his friend.

“Ignatius, who is also called Theophorus, to Polycarp, Bishop of the Church of the Smyrneans, but rather himself under the bishopric¹ of God the Father, and the Lord Jesus Christ, all happiness.

(1.) “Having known that thy mind in God is fixed, as it were, upon an immoveable rock, I give exceeding thanks that I have been counted worthy to behold thy blessed face, in which I trust I may always rejoice in God. Wherefore I beseech thee by the grace with which thou art clothed, to press forward in thy course, and to exhort all others that they may be saved. Fulfil thy office with all care both of flesh and spirit. Endeavour to preserve unity than which nothing is better. Bear with all, even as the Lord with thee. Support all in love, as also thou dost. Find time to *pray without ceasing*.² Ask for more understanding than thou already hast. Be watchful, having thy spirit always awake. Speak to every one according as God shall enable thee. Bear the infirmities of all as a perfect combatant. The greater the labour the greater the gain. (2.) What thank is it if thou shalt love the good disciples? Rather do thou subject to thyself in meekness those that are mischievous. Every wound is not healed by the same plaster. Soothe paroxysms with [lenient] fomentations. Be in all things *wise as a serpent, and harmless as a dove*.³ For this cause art thou composed of flesh and spirit, that thou mayest treat with mildness those evils that are manifest.⁴ And as for those that are not apparent, pray to

¹ Gr. ἐπισκοπημένω.

² 1 Thess. v. 17.

³ S. Matt. x. 16.

⁴ τὰ φαινόμενά σου εἰς πρόσωπον κολακεύης.

God that He would reveal them unto thee, that so thou mayest be wanting in nothing, but mayest abound in every gift. The occasion demands thee as pilots the winds, and he that is tossed in a tempest the haven where he would be, that thou mayest attain unto God. Be sober as the champion of God. The crown is incorruption and life eternal, of which thou also art fully persuaded. In all things I and my bonds which thou hast loved will be thy surety.¹

XXVIII.

(3.) "Let not those that seem worthy of

credit and yet teach errors amaze thee.

Diligence.

Care for each class of persons. Stand firm and immovable as an anvil that is beaten. It is the part of a brave champion to be wounded and yet to overcome. Be even more diligent than thou art. Consider the times, and look for Him Who is above all time, eternal, invisible, though for our sakes made visible; Who cannot either be touched or suffer, and yet for us submitted to suffer, and endured evils of every kind for us.

(4.) "Let not the widows be neglected. Be thou, after God, their guardian. Let nothing be done without thy consent, nor do thou anything without God; as neither thou dost with all constancy. Let your assemblies be more full. Inquire into every one by name. Overlook not the men and women servants: and let them not be puffed up, but rather be the more subject,—to the glory of God, that they may obtain from Him a better liberty.² Let them not desire to be set free at the public cost,³ that they be not slaves to their own lusts.

(5.) Flee evil arts, or rather preach⁴ against them. Say to my sisters, that they love the Lord, and be satisfied with their own husbands both in the flesh and in the spirit. Exhort likewise my brethren in the Name of JESUS CHRIST, to love their wives even as the Lord the Church. If any one is able to remain in chastity, to the honour of the Lord of the flesh, let him remain without boasting.⁵ If he boast he is undone. And if

¹ See Ep. Smyrna, § 10.

² 1 Cor. vii. 22.

³ The Christians often redeemed their brethren from slavery.

⁴ Gr. *περὶ τούτων δμιλίαν ποιῶν*.

⁵ Comp. 1 Cor. vii. 8, 32—40; and Ep. Clement, § 38, Lect. V. 9.

he desire to be esteemed above the Bishop he is corrupted.¹ It becomes also those who marry and are given in marriage, to be united with the sanction of the Bishop, so that the marriage may be according to God, and not according to lust. Let all things be done to the honour of God.

XXIX.

Address to the
Church.

(6.) "Hearken² unto the Bishop, that God also may hearken unto you. My soul be surety for them that submit to the Bishop, presbyters, and deacons. And may my portion with theirs be in God. Labour with one another, contend together, run together, suffer together, rest together, and rise together; as the stewards, assessors, and ministers of God. Please Him under Whom ye war,³ and from Whom ye receive your wages. Let none of you be found a deserter. But let your Baptism remain as your weapons, your Faith as your helmet, your Charity as your spear, your Patience as your whole armour. Let your works be your treasure to guard, that so ye may receive a suitable reward. Be long-suffering therefore towards each other in meekness, as God is towards you. Let me have joy of you in all things."

Begging Polycarp again to send a messenger to Antioch, and to write to the other Churches in the neighbourhood of Smyrna, he concludes with salutations.⁴

XXX.

S. Ignatius'
journey. His
arrival at Rome.

The soldiers hurried S. Ignatius away from Troas to Neapolis, and thence on foot to Philippi, and through Macedonia to Epidamnium.⁵ In one of the seaports here they found a vessel which carried them across the Adriatic into the Tyrrhenian sea; "and passing by several islands, at length Ignatius saw Puteoli; which being shown to the holy man, he hastened to go forth, being desirous to walk from thence in the way that Paul the

¹ This seems to imply that S. Polycarp was married.

² This address to the Church is after the example of S. Paul, 1 Tim. iv. 12; Tit. ii. 15, &c.

³ 2 Tim. ii. 4.

⁴ These Seven Epistles are all the genuine works of S. Ignatius that have come down to us. They were for a long time publicly read in the Churches of Asia.

⁵ Mart. S. Ignat. § 5.

Apostle had gone.¹ But a violent wind arose, which drove on the ship, and would not suffer him to do so. Wherefore commending the love of the brethren in that place, he sailed forward. And the wind continuing favourable to us for a day and a night," continue his companions, "we were hurried on, we indeed unwillingly, sorrowing to think of being separated from this holy Martyr; but to him it happened rightly according to his wish, that he might go the sooner out of the world, and attain unto the Lord Whom he loved. Wherefore sailing into the Roman port [of Ostia], and those impure sports being almost at an end, the soldiers began to be offended at our slowness, but the Bishop with great joy complied with their haste."²

On leaving the ship they "were forced away and presently met the brethren, who were full of fear and joy, for the report of what concerned the holy Martyr was spread abroad. They rejoiced that God had vouchsafed them the company of Theophorus, but they were afraid when they considered that such a man was brought hither to die. Some of these who were the most zealous for his safety said that they would appease the people, that they should not desire the destruction of the just; but he at once, knowing this by the Spirit, commanded them to hold their peace; and saluting all of them, he desired them to show a true love towards him, disputing even more with them than he had in his Epistle, and persuading them not to envy him thus hastening to the Lord. And so all the brethren kneeling down, he prayed to the Son of God on behalf of the Churches, that He would put a stop to the persecution and continue the love of the brethren towards each other. This being done, he was with all haste led into the amphitheatre, and speedily (according to the command of Cæsar before given) thrown in, the end of the spectacles being at hand. For it was then a very solemn day, called in the Roman tongue the 13th [of the Kalends of January]³ when the people were more than ordinarily wont to be gathered together."⁴

¹ Acts xxviii. 13, 14.

³ I.e. Dec. 20.

² Mart. S. Ignat. § 5.

⁴ Mart. S. Ignat. § 6.

XXXI.
The Coliseum.
Martyrdom of S.
Ignatius.
A.D. 107.

The scene of S. Ignatius' Martyrdom was none other than the famous Coliseum, whose gigantic remains cover four-and-a-half acres of land. This vast amphitheatre was commenced by Vespasian, who employed thousands of captive Jews upon its construction. It was completed in the reign of Titus, who celebrated its dedication by public shows for one hundred days together, during which five thousand wild beasts were slain for the amusement of the people. Its longest diameter is 615 ft. and its shortest 510 ft., and its stone seats rising to the height of 164 ft. were capable of accommodating above 100,000 people.

Here for nearly 400 years the Roman people revelled in the struggles and the agonies of gladiators,¹ and vestal virgins gave the signal for the death-stroke of the vanquished. The excitement of Spanish bull-fights is a very faint reflection of the wild frenzy with which the Roman people drank in these horrible spectacles. No expenses were spared in order that the popular taste might be indulged. Wild beasts from distant countries, captives from conquered provinces, slaves, and lastly, Christians were eagerly demanded to furnish victims for the insatiable cruelty of heathen Rome.

And now the thousands of spectators assembled in the Coliseum listen while a herald proclaims the crime of the prisoner and the decree of Trajan. The venerable Bishop of Antioch himself addresses the crowd: "O Romans, ye spectators of this contest, I am not thus condemned for any evil deed, but for the sake of my religion. I am the wheat of God, and by the teeth of wild beasts shall I be ground, that I may become the pure bread of CHRIST."²

The lions were let loose, and the prayer of the saint was fulfilled that none might be at the trouble to bury his remains. "Only the greater and harder of his holy bones remained, which were carried to Antioch, and there laid up in a napkin as an inestimable treasure left to the Church by the grace which was in the Martyr."³

¹ Byron's well-known lines on the Dying Gladiator well describe these fearful sports.

² S. Jerome de Vir. § Illust. 16.

³ Mart. S. Ignat. § 6.

Those who had accompanied the Saint continue: "we ourselves were eye-witnesses of these things with many tears. And as we watched all night in the house, and prayed God in many words with bended knees and supplication, that He would give us weak men some assurance of what was done; it came to pass, that falling into a slumber, some of us on a sudden saw the blessed Ignatius standing by us and embracing us; others beheld the blessed Martyr praying for us; others, as it were, dropping with sweat as if he were just come from his great labour and standing by the LORD.

"Having seen these things with great joy, and comparing the visions of our dreams with one another, we glorified God, the Giver of all good things. And being assured of the blessedness of the Saint, we have made known unto you both the day and the time, that being assembled together according to the time of his martyrdom, we may communicate with the champion, and most valiant martyr of CHRIST, who trod under foot the devil, and perfected the course he had piously desired in CHRIST JESUS our LORD, by whom, and with whom, all glory and power be to the FATHER, with the Blessed SPIRIT, for ever and ever. Amen."¹

XXXII.

The champion of Christianity and the great emperor of Rome had met face to face. It seemed as though S. Ignatius had been vanquished; and that in his person the religion of JESUS had been crushed by that mighty power, which with its "great iron teeth, dreadful and terrible and strong exceedingly," went on in resistless course devouring and breaking in pieces and stamping the residue with its feet "as had been revealed to the prophet Daniel."² But the blood of the Martyrs is the seed of the Church, and within four years of the death of Ignatius, we hear a cry from the distant province of Bithynia, that the heathen temples are deserted, and those who sell sacrifices for the gods of Rome are unable to find purchasers for the victims.

¹ Ib. § 7. Thus early was the custom observed of keeping holy the anniversaries of the Martyrs.

² Dan. vii. 7, 19, 23.

We saw how S. Paul was forbidden by the SPIRIT from even entering the province of Bithynia.¹ The First Epistle of S. Peter is addressed among others "to the strangers scattered throughout Bithynia."² But now the whole province is filled with Christians. The Roman governor, Pliny the younger, one of the most accomplished and humane gentlemen of his age, writes (A.D. 111,) to Trajan for advice as to how he shall act towards them.³ His letter is a valuable testimony to the purity of their lives, and to the rapidly increasing numbers of the Christians.

xxxiii. "Having never," he writes, "been present at any trials concerning those persons who are Christians, I am unacquainted, not only with the nature of their crimes, or the measure of their punishment, but how far it is proper to enter into an examination concerning them. Whether, therefore, any difference is usually made with respect to the age of the guilty, or no distinction is to be observed between the young and the adult. Whether repentance entitles them to a pardon; or, if a man has been once a Christian, it avails nothing to desist from his error. Whether the very profession of Christianity, unattended with any criminal act, or only the crimes themselves inherent in the profession, are punishable. On all these points I am much perplexed.

"In the meanwhile, the method I have observed towards those who have been brought before me as Christians, is this:—I interrogated them whether they were Christians; if they confessed, I repeated the question twice adding threats at the same time; and if they still persevered, I ordered them to be immediately punished. For, I was persuaded, whatever the nature of their opinions might be, a contumacious and inflexible obstinacy certainly deserved correction. There were others also brought before me possessed with the same infatuation; but being citizens of Rome, I directed that they should be conveyed thither.

¹ Acts xvi. 7; Lect. II. § 11.

² 1 S. Pet. i. 1.

³ Plin. Epist. x. 97.

Persons ac-
cused of Chris-
tianity.

“But this crime spreading (as is usually the case) while it was actually under prosecution, several instances of the same nature occurred. An information was presented to me without any name subscribed, containing a charge against several persons. These, upon examination, denied that they were, or ever had been Christians. They repeated after me an invocation to the gods, and offered religious rites with wine and frankincense before your statue, (which for that purpose I had ordered to be brought, together with those of the gods,) and even reviled the Name of CHRIST; whereas there is no forcing, it is said, those who are truly Christians into any of these compliances. I thought it right therefore to discharge them.

Apostates.
Their account
of Christianity.

“Some among those who were accused by a witness in person, at first confessed themselves Christians, but immediately after denied it. The rest owned, indeed, that they had been of that number formerly, but had now,—some above three, others more, and a few above twenty years ago,—renounced that error. They all worshipped your statue, and the images of the gods, uttering imprecations at the same time against the Name of CHRIST.

“They affirmed the whole of their guilt, or their error, was, that they met on a certain stated day before it was light, and addressed themselves in a form of prayer to CHRIST, as to a God; binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery; never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then re-assemble to eat in common a harmless meal. From this custom, however, they desisted after the publication of my edict, by which, according to your commands, I forbade the meeting of any assemblies.

“In consequence of this their declaration, I judged it the more necessary to endeavour to extort the real truth, by putting two female slaves to the torture, who were said to officiate in their religious functions.¹ But all I

¹ I.e. Deaconesses.

could discover was, that these people were actuated by an absurd and excessive superstition.

Vast number of Christians. "I deemed it expedient, therefore, to adjourn all further proceedings, in order to consult you. For, it appears to be a matter highly deserving your consideration; more especially as great numbers must be involved in the danger of these prosecutions, which have already extended, and are still likely to extend, to persons of all ranks and ages, and even of both sexes. In fact, this contagious superstition is not confined to the cities only, but has spread its infection among the neighbouring villages and country. Nevertheless, it still seems possible to restrain its progress. The temples, at least, which were once almost deserted, begin now to be frequented; and the sacred solemnities, after a long intermission, are revived; to which I must add, there is also a general demand for the victims, which for some time past had met with but few purchasers. From the circumstances I have mentioned, it is easy to conjecture what numbers might be reclaimed, if a general pardon were granted to those who shall repent of their error."

XXXIV. To this Trajan replied as follows:—"The Trajan's Reply. Its Injustice. method you have pursued, my dear Pliny, in the proceedings against the Christians which were brought before you, is extremely proper; as it is not possible to lay down any fixed rule by which to act in all cases of this nature. But I would not have you officiously enter into any inquiries concerning them. If indeed they should be brought before you, and the crime should be proved, they must be punished; with this restriction, however, that where the party denies he is a Christian, and shall make it evident that he is not by invoking our gods; let him (notwithstanding any former suspicion) be pardoned upon his repentance. Informations without the accuser's name subscribed, ought not to be received in prosecutions of any sort; as it is introducing a very dangerous precedent, and by no means agreeable to the equity of my government."

"What a self-contradictory sentence!" remarks Tertullian. "He assumes their innocence when he directs

inquiry not to be made: yet commands them to be punished as guilty. He is lenient and cruel. He connives and censures. Why do you thus contradict yourselves in your own determination? If you condemn, why do you not also inquire? If you do not inquire, why do you not also acquit?"¹

xxxv. After this correspondence with Pliny in

A.D. 117.
Death of Trajan.
Succeeded by
Hadrian.

A.D. 111, we know nothing of Trajan's conduct towards the Christians. In A.D. 115, he suppressed a formidable revolt of the Jews in Africa, and in Cyprus where they had massacred above 220,000 persons; but the emperor's brilliant victories in the East, were in the later years of his reign exchanged for a succession of defeats. In the year A.D. 117, while in Cilicia, the great master of the Roman world was summoned before the judgment seat of CHRIST, whose servant Ignatius he had condemned to the lions. He was succeeded in the empire by his adopted son, Ælius Hadrianus.

LECTURE VIII.

I.
Epistle of S.
Polycarp to the
Philippians.

It was long before the tidings of the martyrdom of S. Ignatius reached the Eastern Churches. He had charged the Bishop of Smyrna to write to the neighbouring Churches to beg their prayers for his own widowed Church of Antioch, and S. Polycarp would naturally wish to hear the latest tidings of his friend. Accordingly he wrote to the Church at Philippi, through which city he knew S. Ignatius had passed, and desired them to send him any account they might hear of the saint and his companions.² The Philippians also appear to have begged Polycarp to send them copies of S. Ignatius' Epistles.³ This he did, accompanying them with a short Epistle of his own, which is the only writing of his that has been preserved to us.

¹ Tertul. Apol. c. 2.

² Ep. S. Polyc. § 14.

³ Ib. § 13.

“ Polycarp and the Presbyters that are with him to the Church of God which sojourneth at Philippi, mercy unto you and peace, from God Almighty and the Lord Jesus Christ our Saviour, be multiplied :

II.

Commenda-
tions, and Ex-
hortations to
perseverance.

(1.) “ I rejoiced greatly with you in our LORD JESUS CHRIST, that ye received the patterns of true love, and set forward on their way as far as ye could those who were bound with chains, the fitting ornaments of saints, the crowns of those truly chosen of God and our LORD. I also rejoiced that the firm root of your Faith which was preached from ancient times,¹ abideth until now, and bringeth forth fruit to our LORD JESUS CHRIST, Who was content for our sins to go even unto death, *Whom God raised up, having loosed the pains of hades ;*² in Whom having not seen ye believe, and *believing rejoice with joy unspeakable, and full of glory ;*³ into which [joy] many desire to enter, knowing that *by grace ye are saved, not of works, but by the will of God through JESUS CHRIST.*

(2.) “ *Wherefore gird up your loins,*⁴ *and serve God in fear*⁵ and in truth, laying aside the empty vain jangling, and the error of many, *believe in Him Who raised up our Lord Jesus Christ from the dead, and gave Him glory,*⁶ and a throne at His right hand ; to Whom all things in heaven and earth are subject ; to Whom every spirit does reverence ; Who will come as the Judge of the quick and dead ; and Whose Blood God will require of them that do not believe on Him. But He Who raised Him from the dead will also raise us, if we do His will, and walk in His commandments, and love what He loved, putting off all unrighteousness, greediness, love of money, evil-speaking, false witness, *not rendering evil for evil, or railing for railing,*⁷ or striking for striking, or cursing for cursing ; remembering what the LORD hath taught us, saying, ‘ *Judge not, and ye shall not be judged ; forgive, and ye shall be forgiven.*’⁸ Be ye merciful, that ye may obtain mercy : ‘ *with the same measure ye mete withal it*

¹ By S. Paul, sec Philipp. i. 3—7.

² 1 S. Pet. i. 8.

³ Ps. ii. 11.

⁴ 1 S. Pet. iii. 9.

⁵ Acts ii. 24.

⁶ 1 S. Pet. i. 13.

⁷ 1 S. Pet. i. 21.

⁸ S. Matt. vii. 1.

*shall be measured to you again.*¹ And, '*Blessed are the poor, and they that are persecuted for righteousness' sake; for theirs is the kingdom of God.*'²

III.

Reminds them
of S. Paul's
teaching.

(3.) "These things, brethren, I write to you concerning righteousness; not having taken the liberty of myself, but because ye have encouraged me. For neither can I, nor any other such as I, come up to the wisdom of the blessed and renowned Paul; who, when he was among you in the presence of those who then lived, taught with exactness and soundness the word of truth. And when he was absent wrote you an Epistle, into which if ye search diligently, you will be able to build up yourselves in the Faith delivered unto you, *which is the Mother of us all*,³ being followed by hope, and led on by charity both towards God and CHRIST and towards our neighbour. For if any be filled with these, he hath fulfilled the law of righteousness. For he that hath charity is far from all sin.

IV.

Against covet-
ousness. Duties
of men, wives,
and widows.

(4.) "But the beginning of all dangers is the love of money. Knowing, therefore, *that we brought nothing into the world*, and we have nothing *that we can carry out*;⁴ let us arm ourselves with the armour of righteousness, and teach ourselves, first, to walk in the commandment of the LORD. Next, your wives also [teach to walk] in the Faith that is delivered to them, and in love and purity; loving their own husbands in all truth, and having charity to all equally with all temperance; and to bring up their children in the nurture of the fear of God.

"[Teach] the widows⁵ to be sober concerning the Faith of the LORD, praying without ceasing for all men, being far from all detraction, evil-speaking, false witness, love of money, and all evil; knowing that they are the Altar of God,⁶ and that He discerns all blemishes, and from Him is hidden nothing either of words or thoughts, or

¹ S. Matt. vii. 2.

² S. Matt. v. 3, 10.

³ Comp. Gal. iv. 26.

⁴ 1 Tim. vi. 7, 10.

⁵ See Lect. IV. § 19.

⁶ So Tertul. Ad Ux. i. 7, "he suffereth not a widow, unless the wife of one man, to be taken into the number; for the Altar of God must be set forth clean."

any of the secrets of the heart.¹ (5.) Knowing therefore that GOD is not mocked, we ought to walk worthy of His commandment and glory.

V.
Duties of Deacons, young men, virgins. "Likewise must the Deacons be blameless before His righteousness, as the ministers of GOD and CHRIST, and not of men. Not false accusers, nor double-tongued, not lovers of money, temperate in all things, tender-hearted, careful, walking according to the truth of the LORD, Who became the servant of all.² For if we please Him in this present world, we shall receive also that which is to come, even as He hath promised us that He will raise us from the dead: and that if we walk worthy of Him, *we shall also reign with Him*³ if we believe.

"In like manner must the young men be unblameable in all things, above all looking well to their purity, and bridling themselves from all evil. For it is good to be hindered⁴ from the lusts which are in the world, because every *lust warreth against the Spirit*,⁵ and neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God,⁶ neither they who act foolishly. Wherefore it is necessary to abstain from all these things, being subject to the presbyters and deacons, as to GOD and CHRIST. The virgins must walk in a blameless and pure conscience.

Priests, and people generally. False teachers. "And let the Presbyters be tender-hearted, merciful to all, bringing back those that are gone astray, seeking out all who are weak, not neglecting the widows, or the fatherless, or the poor; but *having always regard to that which is pleasing in the sight of God and man*,⁷ refraining from all wrath, respect of persons, and unrighteous judgment; far from all love of money; not readily believing [evil] of any one; not too severe in judgment, knowing that we are all debtors in point of sin. If therefore we pray to the LORD to forgive us, we must also forgive, for we are before the eyes of our LORD and GOD, and *we must all stand before*

¹ Heb. iv. 12, 13.

² S. Matt. xx. 28; S. Luke xxii. 27; S. John xiii. 4—14.

³ 2 Tim. ii. 12.

⁴ τὸ ἀνακόπτεσθαι ἀπὸ τῶν ἐπιθυμιῶν, κ.τ.λ.

⁵ 1 S. Pet. ii. 11.

⁶ 1 Cor. vi. 9, 10.

⁷ Rom. xii. 17; 2 Cor. viii. 21.

*the judgment-seat of Christ, and every one of us give account of himself to God.*¹

“Let us therefore serve Him with fear and all reverence, even as He hath commanded us, and the Apostles who preached the Gospel to us, and the prophets who foretold the coming of our LORD. Be zealous for what is good, avoiding scandals and false brethren, and those who bear about the Name of the LORD in hypocrisy: who cause vain men to go astray. (7.) For *every one that confesseth not that Jesus Christ is come in the flesh is Antichrist.*² And whosoever confesseth not the Martyrdom of the Cross³ is of the devil. And whosoever perverteth the oracles of the LORD to his own lusts, and says that there is neither resurrection nor judgment, the same is the firstborn of Satan.⁴ Wherefore leaving the vanity of many, and their false doctrines, let us return to the Word which was delivered to us from the beginning, watching unto prayer, and persevering in fasting, with supplication beseeching the All-seeing God not to lead us into temptation, even as the LORD hath said, *‘The spirit truly is willing, but the flesh is weak.’*”⁵

VI.

Examples of
the Martyrs and
Apostles.

After exhorting them to follow the patience of CHRIST, he continues (9), “I exhort you, therefore, to obey the word of righteousness, and to exercise all patience which ye have seen set forth before your eyes not only in the blessed Ignatius, and Zosimus, and Rufus, but also in others from among you, and in Paul himself and the rest of the Apostles. Being persuaded that these all have not run in vain, but in faith and righteousness; and that they are gone into the place fitted for them with the LORD with whom they also suffered.⁶ For they loved not this present world, but Him who died for us, and was raised again by God for our sakes.”

¹ Rom. xiv. 10, 12.

² 1 S. John iv. 3.

³ τὸ μαρτύριον τοῦ σταυροῦ.

⁴ This strong language S. Polycarp did not hesitate to use towards Marcion when he met him in Rome. Euseb. Eccl. Hist. iv. 14. Compare Acts xiii. 10.

⁵ S. Matt. xxvi. 41.

⁶ Comp. Ep. S. Clem. §. 5, given in Lect. V. §. 4.

VII.

Conclusion.

Of the next three sections we have only a Latin translation. In e. 11, S. Polycarp mentions a presbyter Valens who had fallen into adultery. He exhorts the Philippians to deal gently with him and his wife who also appears to have sinned, and assures them that by so restoring them they will edify themselves.

Eusebius¹ has preserved the Greek of the 13th section, in which the Saint says: "Ye wrote unto me, as also did Ignatius, that if any one went into Syria, he should also bring his writings that are with you. This I will do when I have a fitting opportunity, either myself or one whom I will send upon your account. The Epistles of Ignatius which he sent to us, and others which we have with us, we have sent to you as ye desired. They are appended to this Epistle, and from them ye may gain much profit. For they embrace faith, and patience, and all that pertains to edification in our Lord."

S. Polycarp concludes by commending to them one Crescens and his sister, and praying that grace may be with them all.

VIII.

Heros, Bishop
of Antioch. S.
Papias.
The Millen-
nium.

When the certainty of the martyrdom of S. Ignatius reached Antioch, Heros was appointed Bishop in his room, but little is known of him.²

The Church of Hierapolis mentioned by S. Paul, in his Epistle to the Colossians, had for its Bishop a disciple of S. John and a friend of Polycarp's, named Papias. He was the author of Five Books of Commentaries on the Declarations of our Lord, but only a few extracts of his writings have been preserved by Eusebius.³ In one of these, after mentioning some circumstances related to him by the daughters of S. Philip the Apostle who resided at Hierapolis, he says: "I have never, like many, delighted to hear those that tell many things, but those that teach the truth; neither those that record foreign precepts, but those that are given from the Lord to our faith, and that came from the Truth itself. But if I met with any one who had been a follower

¹ Euseb. Eccl. Hist. iii. 36.

² Ib.

³ Ib. 39.

of the elders any where, I made it a point to inquire what were the declarations of the elders. What was said by Andrew, Peter, or Philip; what by Thomas, James, John, Matthew, or any other of the Disciples of our LORD; what was said by Aristion, and the presbyter John, disciples of the LORD. For I do not think that I derived as much benefit from books, as from the living voice of those who are still surviving."

Eusebius speaks disparagingly of the learning of S. Papias, chiefly on account of his having understood literally the prophecy of S. John¹ concerning the Millennium, or thousand years' reign of CHRIST on earth. There can be no doubt that this opinion was grossly abused by the carnal imaginations of heretics as we have seen in the case of Cerinthus; just as we see in the writings of modern sectarians, the same carnal ideas of a return to the ceremonial observances of Judaism, which have made the very mention of the Millennium odious to many sober-minded Christians. At the same time we must remember that the belief in a personal reign of CHRIST upon earth with His Saints has been held by numbers whose orthodoxy is unquestioned, and the Church has never condemned the Millenarian views of S. Papias, S. Justin Martyr, S. Melito of Sardis, S. Irenæus, Nepos of Egypt, S. Victorinus, Lactantius, and Sulpicius Severus. The opinions of Tertullian on this point do not appear to have had any connection with his Montanist errors.²

IX.

A.D. 121.

Hadrian visits
Alexandria.

Hadrian is said to have been the only Emperor who ever made a circuit of the Roman Empire. He was a man exceedingly given to curiosity, and wherever there was a new and strange kind of superstition, he desired to be initiated into its mysteries. At one time he would be a stern philosopher; at another, in his luxurious villa, near the Alban hills, he would abandon himself to all the pleasures of an Epicurean. At Rome he was the up-

¹ Rev. xx. 2, 4, 6.

² See Tillemont, Hist. Eccl. vol. ii. p. 243, *Les Millenaires*; also a recent work in English, by Father Pagani, entitled *The End of the World*. See *Tertullian*, Oxf. Trans. Note D.

holder of the national religion ; in the East he was an inquirer into the arts of magic ; and at Alexandria, which the Jews had destroyed, and which he visited and rebuilt, he restored the Pillar of Pompey, and celebrated a festival, paying divine honours to his own infamous favourite Antinus.

Hadrian's visit to Alexandria was in A.D. 121 ; the Bishop of the Church there was Justus, said to have been a convert of S. Mark's, and who succeeded Primus A.D. 119.¹

X. There were several leaders of the Gnostics who had schools at Alexandria. One of the chief of these was Saturninus of Antioch, who forbade marriage, and taught that the God of the Jews was only an angel.² Basilides, another heresiarch, taught that the Body of JESUS CHRIST was only an apparition, and that He was not really crucified, but that Simon the Cyrenian had been substituted for Him. This false teacher also denied the resurrection of the body ; and gave a list of 365 celestial virtues, whose names he pretended had a magical charm.³ Carpocras held almost the same errors, and permitted his followers to indulge the lusts of the flesh, saying that the flesh was the adversary with whom our SAVIOUR enjoined us to agree whilst we are in the way with him.⁴

These heresies were all the attempts of Satan to turn the religion of CHRIST into ridicule by making an imitation of it palatable to ungodly men. Accordingly most of the Gnostics abhorred fasting, calling it a carnal observance ; and used to indulge in the most unbridled licentiousness. Their excesses served for a handle against the Christians, with whom they were often confounded. The Jews were not slow to encourage this mistake, and the most atrocious calumnies against the disciples of CHRIST were circulated and currently believed by the heathen.⁵

The popular report was that, when the Christians re-

¹ Euseb. Eccl. Hist. iv. 4.

² S. Iren. Hær. i. 22.

³ S. Iren. Hær. c. 22, 23. Compare 1 Tim. i. 4, 6. "Fables and endless Genealogies."

⁴ Epiphanius. Hær. c. 27. The Adamites, who prayed naked and held community of women, were followers of this impious sect.

⁵ Origen, adv. Celæ. vi.

ceived any one into their society, and initiated him into their mysteries, they presented to him an infant covered over with flour, so as to look like a loaf of bread. This he was to cut, and in doing so he murdered the child. Those who assisted at the ceremony immediately tore it in pieces, devoured it, and licked up its blood. The new Christian having thus become an accomplice in this horrible tragedy was bound to keep it a secret. It was also reported that when the Christians met on certain days to eat together, they had their children, wives, mothers, and sisters with them, so that the assembly was composed of both sexes and all ages. That after the feast, when their passions were inflamed by eating and drinking, one of them threw a piece of meat to a dog which was tied to a candlestick, so that throwing it down he put out the light, and then every one might gratify his brutal passions without reserve.¹

These horrible calumnies were really believed by heathen, and seriously refuted by Christians for at least two hundred years, thus fulfilling our SAVIOUR'S word, "*Men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake. Ye shall be hated of all men for My Name's sake. If they have called the Master of the house Beelzebub, how much more shall they call them of His household?*"²

XI.

Celsus writes
against Chris-
tianity.

Apologies of
Quadratus and
Aristides.

It could not, however, be concealed from men of intelligence that Christianity had claims which were not thus lightly to be disposed of. Accordingly we find a heathen philosopher, Celsus, publishing *A Treatise on the Truth*, in which he attacks both Jews and Christians. He first attacks the Jews as the authors of the Christian doctrine, and then makes a Jew dispute against JESUS CHRIST and the Gospel. This Jew violently rebukes those Jews who had embraced Christianity for leaving their laws and customs, and suffering themselves to be deceived into changing their name and manner of life. At last Celsus resumes the heathen, and laughs

¹ S. Justin M. i. Apol. c. 35, 36; Tertul. Apol. c. 2, 7, 8.

² S. Matt. v. 11; x. 22, 25.

at both, pretending equally to confute both the one and the other. This philosopher falsely boasted of having read all the books of the Christians, and of being perfectly acquainted with their religion.¹

Christianity had nothing to fear from arguments, if its opponents would only listen to reason, and there were not wanting Christians well able to refute all the sophistries of their enemies. The first public defence of Christianity was an Apology presented to the Emperor on his visit to Athens, A.D. 124, by Quadratus.² Only one sentence of this Apology has been preserved by Eusebius. It contrasts the magical arts of the heathen and of the Gnostics with true miracles, and says: "The works of our SAVIOUR have always endured because they were true. Those that were healed, those that were raised from the dead, were not only seen to be healed and raised, but continued to be so. And that not only during the time that our SAVIOUR was upon earth, but they remained a long time after His departure, insomuch that some of them have lived even to our time."

Another Apology for Christianity was also presented to Hadrian by Aristides, an Athenian philosopher, but no remains of it have come down to us.³

XII.

Quadratus was Bishop of Athens,⁴ where

S. Quadratus, his faith and zeal had revived the persecuted and well nigh exterminated Church, whose
and preaching
Evangelists.

former Bishop Publius, the successor of Dionysius the Areopagite, had suffered martyrdom in the persecution at the beginning of the reign of Hadrian. "Quadratus," writes Eusebius,⁵ "is said to have been distinguished for his prophetic gifts. There were many others, also, who held the first rank in the Apostolic succession. These built up the Churches whose founda-

¹ Orig. adv. Cels. i. 2, 3, 6.

² S. Jerom. Ep. 84; De Vir. Illust. c. 19.

³ Euseb. Eccl. Hist. iv. 3.

⁴ Valesius, Tillemont, (Eccl. Hist. vol. v. p. 470,) Dupin, and others gather from Eusebius (Eccl. Hist. iv. 23,) that the Bishop of Athens and the Apologist were two different persons. S. Jerome and ancient writers considered them to be one and the same. They are followed by Dr. Cave in his *Lives of the Fathers*, p. 133.

⁵ Hist. Eccl. iii. 37.

tions had been previously laid in every place by the Apostles. They augmented the means of promulgating the Gospel more and more, and spread the seeds of salvation and of the heavenly kingdom far and wide throughout the world. For most of the disciples at that time, animated with a more ardent love of the word of God, had first fulfilled the SAVIOUR'S precept by distributing their substance to the needy. Afterwards leaving their country, they performed the office of evangelists to those who had not yet heard the faith, whilst with a noble ambition to proclaim CHRIST, they also delivered to them the books of the holy Gospels. After laying the foundation of the faith in foreign parts as the particular object of their mission, and after appointing others as pastors of the flocks, and committing to these the care of those that had been recently brought in, they went again to other regions and nations, with the grace and co-operation of God. The HOLY SPIRIT also wrought many wonders as yet through them, so that as soon as the Gospel was heard, men voluntarily, in crowds, and eagerly, embraced the true faith with their whole hearts." Such is the testimony of Eusebius.

XIII.

Hadrian forbids Christians to be punished without trial.

Hadrian's attention was called to Christianity not only by its Apologists, but also by Serenius Granianus the Proconsul of Asia, who strongly represented to him the injustice of sacrificing the lives of so many innocent persons to a popular clamour, and of condemning them merely on pretence of their being a sect.¹ Soon after this the Emperor wrote to the governors of the provinces, and especially to Minucius Fundanus, who succeeded Granianus, as follows:—

"I have received a letter from the illustrious Serenius Granianus whom you have succeeded. I do not wish to let the matter be passed by without examination, so that neither may these men be harassed, nor an opportunity of malicious proceedings be offered to informers. If, therefore, the people of the province will make good their complaints against the Christians so far as to answer before your tribunal, let them pursue this course alone,

¹ Euseb. iv. 8.

and not their method of unlimited complaints and mere outcries. For it is far more proper, if any one wishes to bring an accusation, that you should examine it. If, therefore, any one accuses them, and proves that they have done anything against the laws, dispose of the matter according to the severity of the offence. But I require you, if any man bring such a charge falsely, deal with him according to his deserts, and take care that you punish him."¹

XIV.

A.D. 133—135.
Jews revolt
under Barcho-
chab.
Expelled Judæa.

It was during Hadrian's progress through the empire that the Jews, who had been in a state of disquiet ever since the time of Trajan, broke out into open rebellion under one Barchochab, i.e., '*the son of a star*,' who gave out that he was the "Star out of Jacob" spoken of by the prophet Balaam. This fanatic cruelly tortured those Jews who had embraced Christianity and refused to deny or blaspheme JESUS CHRIST.²

Hadrian had built a new city, called after himself *Ælia Capitolina*, and had erected a temple to Jupiter Capitolinus on the very spot where the ancient temple of Solomon had stood,—hoping thus to obliterate the very name of Jerusalem. This exasperated the Jews beyond all bounds, and the rebellion became so formidable that the Emperor sent for one of his best generals from Britain, who, after a tedious campaign, captured all their fortresses, and destroyed their principal towns. 580,000 Jews perished by the sword, and those that were left were sold for slaves or exported into Egypt. From this time the Jews were forbidden to enter Jerusalem, or even to look at it from a distance;³ and it was not until the reign of the first Christian Emperor Constantine that they obtained permission on one day in the year, viz., that on which their temple was destroyed, to gaze from the Mount of Olives on that city which was called the joy of the whole earth.

XV.

Jerusalem re-
built. Holy
places dese-
crated.

Hadrian employed to re-build the city a man named Aquila, who had been a Christian, but was excommunicated for practising magical arts. He then embraced Judaism,

¹ S. Justin M. i. Apol. c. 90. ² Ib. 38. ³ Euseb. Eccl. Hist. iv. 5, 6.

and altered many passages in the Septuagint in order to weaken their testimony to CHRIST.¹ This Aquila, under Adrian's orders, erected an image of Jupiter in the Holy Sepulchre, and a marble Venus upon the rock of Calvary.² He also planted at Bethlehem a grove in honour of Thammuz or Adonis, and dedicated to him the cave of the Nativity;³ all of which places were naturally held in great veneration by the Christians, as this outrage of Hadrian plainly shows.

XVI.

Up to this time the Church at Jerusalem had been governed by Bishops all of Jewish descent, who practised circumcision and other legal rites as the Jewish Christians had done in the time of S. James. In the space of thirty years from the martyrdom of S. Symeon there had been no less than thirteen bishops; their rapid succession proving the severity of the persecutions they must have endured from their own countrymen and the Romans, though a list of their names is all that has been preserved to us. But now that no person of Jewish birth might enter Palestine, it was impossible any longer to select bishops who adhered to circumcision, and consequently after the year A.D. 134, the bishops of Jerusalem were always Gentiles, and the last remnant of Judaism vanished away out of the Church. The first Gentile Bishop was Marcus, the sixteenth from S. James.

XVII.

S. Euarestus, who was Bishop of Rome⁴ at the time of the martyrdom of S. Ignatius, was succeeded in A.D. 110 by S. Alexander.⁵ On the death of the latter in A.D. 117,⁶ Xystus governed the Church there until A.D. 128, when Telesphorus became Bishop of the Church in the imperial city.⁷ There are many uncertain traditions about these early bishops, and some reckon all of them among the martyrs. The martyrdom of S. Telesphorus in the last year of Hadrian's reign, A.D. 138, is attested by S. Irenæus.⁸ The persecution raged with more or

¹ Epiph. de Mens. n. 14, 15.

² S. Jerom. ad Paulin. Ep. xiii. 2.

³ Euseb. Eccl. Hist. iv. 1.

⁴ Ib. c. 5.

⁵ Paulin. ad Sev. Ep. xi.

⁶ Euseb. Eccl. Hist. iii. 34.

⁷ Ib. c. 4.

⁸ Ib. c. 10.

less severity throughout the reigns of Trajan and Hadrian, and it is not likely that the Christians of Rome would escape the fiery trial. In fact we have an incontestable witness to their sufferings in the following inscription¹ on a tablet in the catacombs:—

“In **CHRIST**. In the time of the Emperor Adrian, Marius, a young military officer, who lived long enough, when, with his blood, he gave up his life for **CHRIST**. At length he rested in peace. The well deserving set up this with tears and in fear. On the 6th Ides of December.”

At Tivoli, two military tribunes, Getulius, and Aman-
tius, suffered martyrdom; and soon afterwards the widow
of the former, Symphorosa, with her seven sons, were
put to death by order of the emperor himself.²

XVIII.

A.D. 138.

Heresies of Va-
lentinus, Cer-
don, and Mar-
cion.

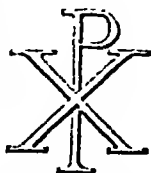
Hyginus succeeded S. Telesphorus as
Bishop of Rome, and it was during his epis-
copate that Valentinus, a Gnostic, preached
his heresies in the imperial city.³ These
heretics professed to enjoy a much loftier
and sublime knowledge of God than the simple Catholic
Christians, whom they called carnal people, incapable of
attaining perfect knowledge, and who were therefore
bound to practise chastity and endure martyrdom. They
held that the carnal, (i. e. Catholic Christians,) will never
be saved whatever they do; that the spiritual, (i. e. them-
selves,) have no need of good works, being good by na-
ture; and are proprietors of grace, so that it cannot be
taken from them, but they are like gold which is not de-
filed by dirt. They accordingly ate indifferently of meats

¹ The Latin inscription is taken from Maitland's "Church in the Catacombs," p. 128.

[PALM
BRANCH]

TEMPORE ADRIANI IMPERATORIS NA-
RIVS ADOLESCENS DVX MILITVM QVI
SATIS VIXIT DVM VITAM PRO CHO
CVM SANGVINE CONSVNSIT IN PACE
TANDEM QVIEVIT BENEMERENTES CVM
LACRIMIS ET METV POSVERVNT.

I. D. VI.



² Ruinart. "Acta Sincera," c. 18. See Butler's "Lives of Saints." July 18.

³ Euseb. Eccl. Hist. iv. 10, 11.

sacrificed to idols, and shared in the heathen festivals, and even in the gladiatorial shows; saying, that they were to give that to the flesh which was of the flesh, and that to the Spirit which was of the Spirit.¹ They derided the dread which the Catholics had of the sin of words, and even of thoughts, calling them simple and ignorant. Especially did they condemn martyrdom, saying that it was folly to die for God. "CHRIST," said they, "died once for us. He was slain once, that we might not be slain. If He requires the like, does He expect to be saved by my death? Or does God desire the blood of men, especially when He refuses that of bulls and goats? Surely He would rather have the repentance than the death of a sinner. It is a pity to see a sect which injures no one treated thus, and to behold so many innocent persons perish without cause."² Some of these heretics held that Baptism with water was superfluous. Others rejected all outward ceremonies, saying that the mystery of the invisible and ineffable virtue could not be accomplished by sensible and corrupt creatures; that redemption was entirely spiritual, and was fulfilled inwardly by perfect knowledge.

Another heretic, Cerdon, who taught the doctrine of two Gods, one good, and the other evil, came to Rome about the same time.³ He was joined there by Marcion, an apostate from the Faith. Marcion was the son of the Bishop of Sinope, and had been excommunicated by his own father, for having violated a virgin. He came to Rome, hoping the Christians there would receive him, but the clergy of the Church refused to admit him to communion without the permission of his father; saying, "There is one Faith and one concord: we cannot oppose a man who is our worthy colleague." Marcion vowed vengeance, declaring, "I will rend your Church, and sow an eternal division in it;" and adopting the heresy of Cerdon, he at once began to scatter his poison. He denied the resurrection of the flesh, and prohibited marriage, and the use of flesh meat and wine, using water in the Eucharist; teaching that flesh was the creation of

¹ Iren. Hær. i. 1. ² Tertul. Scorp. c. 1. ³ Iren. Hær. i. 34, 35.

the evil principle.¹ Thus was literally fulfilled the prophecy of S. Paul,² *“that in the latter times some shall depart from the Faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them that believe and know the truth.”*

XIX.

Justin the Philosopher. His search after truth.

While Marcion and others were thus making shipwreck of their faith, the HOLY GHOST was leading by a way which he knew not, one deeply versed in all the subtleties of heathen philosophy, to cast himself with the simplicity of a little child at the feet of JESUS of Nazareth. This was Justin the Philosopher, who, though a Gentile,³ was born at Sichein, or Neapolis,⁴ in Samaria, the very country whence had sprung Simon Magus, the father of all these heresies. S. Justin has left us an account of his wanderings in search of truth, and of his conversion to God which took place probably in Alexandria during the reign of Hadrian.

A deep conviction had become rooted in his mind that Philosophy, or the love of wisdom, is really the greatest and most valuable treasure, and that it alone could bring him to God.⁵ He accordingly eagerly sought instruction from those who professed to teach the true philosophy. “First, I applied myself,” he tells us, “to a certain Stoic, and after I had spent a long time with him, and yet had learnt nothing more of God,—for he himself knew nothing of Him, and esteemed such knowledge useless,—I left him, and went to another called a Peripatetic, a shrewd fellow, as he thought. After he had permitted me to be with him a few days, he requested me to fix the amount of his salary, that our conversation might not be unprofitable. For this reason, and because I in no way regarded him as a philosopher, I left him. But my soul being still full of the desire to have the real and most valuable part of philosophy, I applied to a certain Pytha-

¹ Epiphân. Hær. n. 42.

² 1 Tim. iv. 1—3.

³ S. Just. Dial. § 29. ⁴ I. Apol. c. 1. It is now called Nablous.

⁵ Dial. § 2.

gorean, a man of great note, and much esteemed for wisdom, and forthwith treated with him, intending to become his disciple and follower.

“‘Well,’ said he, ‘are you acquainted with music, astronomy, and geometry? Or do you fancy that you can comprehend anything which leads to happiness without having first learned these sciences which withdraw the mind from sensible objects, and render it capable of receiving intellectual ideas,¹ so that it may contemplate what is beautiful, and itself become what is good?’

“When he had said much in praise of these sciences, and of their necessity, he dismissed me, because I acknowledged that I knew nothing of them. I was uneasy, as well I might be, at being thus disappointed of my hope, and so much the more, because I really believed him to be a man of learning. And yet again, when I considered the time which would be spent in learning these things, I could not bear to be delayed so long. Being in this perplexity, I resolved to join the Platonists, for they also were in very great repute. And so I conversed as much as possible with a very sensible man who had lately come to our city,² and who was a man of eminence among the Platonists. Under him I made great improvement daily. I was exceedingly delighted with the notion of incorporeal objects, and the contemplation of ideas³ elevated my mind to such a pitch that in a short time I thought I had become wise, and hoped by this idle folly that I should soon arrive at the knowledge of God.⁴ For this is the end of the philosophy of Plato.”⁵

XX.

Being in this state of mind, Justin gave

A.D. 133.⁶

himself up to a solitary life, and for this

Conversion of purpose often resorted to a lonely place
S. Justin. near the sea, probably in the direction of

¹ τοῖς νοητοῖς.

² This seems to suggest that Justin was at Neapolis when he was converted. The Benedictine editor argues for Alexandria, because there is no sea coast near Nabloûs. See Paræn. c. 13, quoted below, § 22.

³ ἡ θεωρία τῶν ἰδεῶν.

⁴ ὑπὸ βλακειᾶς ἡλπιζον αὐτίκα κατόψεσθαι τὸν Θεόν.

⁵ Dial. § 2.

⁶ Tillemont, tom. ii. 2nd pt. p. 585.

what is called Cæsar's Camp at Alexandria. Here he one day to his surprise met a venerable old man of distinguished appearance, but of a grave, serious, and gentle deportment.¹ After a short preliminary conversation on philosophy, Justin's new acquaintance asked him how God could be known. He endeavoured to explain,² but the old man proved that the philosophers, even Pythagoras and Plato, knew nothing of God themselves, and that they were mistaken in supposing that the soul was naturally immortal; being thus ignorant of themselves and of God, it is impossible that they can bring others to the knowledge of Him. Justin then inquired, "to what instructor a man must apply, or where can he receive any help, if the truth is not to be learned from them?"³

The old man answered, "Many ages ago there were some men far more ancient than all those who are called philosophers, who were blessed, righteous, lovers of God, who spoke by the Spirit of God and foretold things to come, which have now been fulfilled. They call them Prophets. These alone saw the truth, and published it to men, neither reverencing nor fearing the person of any man. They were not puffed up with the desire of vain-glory, but spake those things only which they heard and saw, being filled with the HOLY SPIRIT. Their writings are even now extant; and whoever reads and believes in them may be fully instructed concerning the beginning and end of things, and whatever it is necessary for a philosopher to know. They have not indeed in demonstration of what they say made use of arguments, being beyond all demonstration the most faithful witnesses of the truth. For those things which have been, and which are being accomplished force one to assent to what is spoken by them. Moreover, they were worthy of being trusted on account of the mighty works which they performed, seeing that they glorified the Creator of all things, God, even the FATHER, and proclaimed CHRIST His SON sent forth by Him. This the false prophets filled with a lying and unclean spirit, neither did nor do

¹ Tillemont thinks it a probable opinion, which has been held by some, that this was an angel.

² Dial. § 3, 4.

³ Ib. § 5, 6.

now; but they presume to work certain wonders for the amazement of men, and they set forth the praises of devils and lying spirits. But as for you, do you above all things pray that the gates of light may be opened to you. For these things are not to be seen and understood by every one, but only by him to whom God and His CHRIST shall give to know them.¹

"When he had said these things," continues Justin, "and many more which I have not now time to mention, he commanded me to follow them out,² and went away, and I saw him no more. But all at once a fire was kindled in my soul, and I was possessed with love of the prophets, and of those men who are friends of CHRIST.³ And when I reasoned with myself on his words, I found this to be the only Philosophy that is sure and profitable. Thus, and by these means I became a philosopher. And I wish that all were of the same mind with me, and that none kept aloof from the words of the SAVIOUR, for they have a kind of terror in them, and are apt to frighten those who are turned out of the right way, but they become a most sweet rest to those who learn them perfectly."⁴

Even before this conversation with the stranger, Justin had been convinced of the falsehood of the calumnies with which the Christians were loaded. He says in another work,⁵—"I myself, while I was still delighting in the doctrines of Plato, when I heard the Christians calumniated, and yet saw them fearless in the presence of death, and of all other things which are considered terrible, I saw that it was impossible that they could be living in wickedness and sensuality." He was thus somewhat prepared to receive the truth.

XXI.

S. Justin at Rome. His *Oration to the Greeks*. Power of the Word of God.

After his conversion, S. Justin came to Rome, where he wrote several treatises addressed to the heathen. Some of these have come down to us. The first, which was probably written soon after his conversion, is entitled, *An Oration to the Greeks*,⁶ or Gentiles. It commences thus:—

¹ Dial. § 7.

² διώκειν αὐτὰ.

³ Χριστοῦ φίλοι.

⁴ ἐκμελετῶσιν. Dial. § 8.

⁵ II. Apol. c. 12.

⁶ Λόγος πρὸς Ἕλληνας.

"Do not take up the notion, O Greeks, that my departure from our accustomed rites is without reason or due deliberation.¹ The fact is, I found in them nothing either holy or pleasing to God. For the very writings of your poets are monuments of madness and incontinence." He gives instances, commencing with the stories related by Homer, and the moral to be drawn from them. "I refuse," he says, "to be taught these things: for I make no pretensions to such a kind of virtue, that I should obey the fables of Homer. The entire rhapsody of the Iliad and the Odyssey, from beginning to end, is —woman."²

From Homer he passes on to Hesiod, and exposes the gross immoralities of the heathen gods and goddesses.³ "Thus have your gods, O Greeks, been convicted of incontinence; and as for your unmanly heroes I cannot bear your festivals in their honour." He describes the luxury and the unholiness of their religion.⁴

"Come then at length, O Greeks," the Christian philosopher cries; "come, and be partakers of the incomparable Wisdom. Be instructed by the Word of God, and learn to know the Immortal King. Acknowledge as heroes, those who commit no slaughter among the people. For He our [King] has no pleasure in strength of bodies, or beauty of forms, or haughtiness of high birth; but in a soul pure, and fenced about with holiness. Even now the Word of God commands us clearly, and the watchwords of our King are the Divine actions of Him Who pierces into the soul as by the word of power;⁵ and as the trumpet calls to battle the peaceful soul. O refuge from terrible passions! O doctrine that quenches the fire of the soul! It does not make us poets, or philosophers, or powerful orators; but by its teaching it makes dying men immortal, mortals

¹ This shows S. Justin to have been a heathen, and not a Samaritan before his conversion.

² Orat. c. 1.

³ Ib. c. 2, 3.

⁴ Ib. c. 4.

⁵ τὰ τοῦ βασιλέως ἡμῶν συνθήματα, πράξεις θείας, ὡς διὰ λόγου δυνάμειως εἰς ψυχὴν διῴκνουμένης.

gods,¹ and leads from earth to regions higher than Olympus."²

"Come, then, and be instructed. Be as I am, for I was as ye are.³ These things took hold of me, the inspiration of the teaching, and the power of the Word.⁴ For just as a skilful charmer when he has made a terrible snake creep out of its lurking place, drives it away, so does the Word expel from the very recesses of the soul the terrible passions of sensuality; and first of all, lust,⁵ whence springs every evil, hatreds, strifes, envy, quarrellings, anger, and such like. And when lust is driven out, the soul becomes calm and tranquil. And when it is set free from the flood of evils which encompass it even to the neck, it departs to Him who made it. For it must be restored to the place from whence it fell, whence every man was or is."⁶

XXII.

His *Parænesis*.
Truth to be learn-
ed only from di-
vinely inspired
Teachers. Testi-
monies to them.

S. Justin addressed the heathen in another work, styled, *Word of Exhortation to the Greeks*,⁷ in which at greater length he exposes the absurd fables of the poets, whom he regards as the chief teachers of the Gentiles.⁸ The Philosophers he considers more unsuccessful still as teachers of theology. He reviews their various theories, from Thales the Milesian, the founder of natural philosophy, to Plato and Aristotle.⁹ He shows in what endless confusion and doubt the searcher after truth must be amid so many contradictory theories.¹⁰ "It follows then," he argues, "that we must go back to our forefathers,¹¹ who are of far more venerable antiquity than your teachers, and who have taught us nothing after their own fancies, neither have they any differences among themselves, nor does one attempt to overthrow the teaching of another; but free from all love

¹ See Ps. lxxxii. 6; S. John x. 34, 35; also 2 S. Pet. i. 4.

² Orat. § 5.

³ Compare Gal. iv. 12.

⁴ τό τε τῆς παιδείας ἐνθεον καὶ τὸ τοῦ λόγου δυνατόν.

⁵ ἐπιθυμίαν. See S. James i. 15; Gal. v. 19.

⁶ ὅθεν τις ἐγένετο, ἥ ἐστίν. Orat. § 6.

⁷ Λόγος παραινετικὸς πρὸς Ἑλληνας.

⁸ Paræn. c. 1, 2.

⁹ Ib. c. 3—7.

¹⁰ Ib. c. 8.

¹¹ ἐπὶ τοὺς ἡμετέρους προγόνους. See Rom. ix. 5; 1 Cor. x. 1.

of strife and faction, as they have received knowledge from God so they teach us. For it is not possible either by nature, or by human ingenuity for men to know things so great and Divine, but [only] by the Gift¹ which cometh down from above upon holy men. These have no need of oratory, nor of speaking wrathfully and contentiously, but only to keep themselves pure for the working of the Divine SPIRIT. And thus the Divine Hand² comes down from Heaven; and, in place of the instrument of a harp or a lyre, It uses righteous men, and reveals to us the knowledge of divine and heavenly things. Hence it is that they teach us with one mouth and one tongue concerning God, the foundation of the world, the creation of man, the immortality of the human soul, and the judgment to come after this life, and concerning all things which it is necessary for us to know. These they teach in due order and mutual agreement, and have preserved to us in different places and times the same Divine teaching."³

S. Justin then begins with Moses, and quotes testimonies to him from heathen writers;⁴ he also adduces the fact of King Ptolemy having taken such care to have the Septuagint translation of the Scriptures correctly made. Justin relates how the Seventy translators, working in separate cells, nevertheless agreed perfectly in every word they used; and adds, "These things we relate not as made-up stories, but we ourselves when in Alexandria saw the remains of the cells, which are still preserved in Pharos; and from the people there, who have received the institutions of their country from those who have handed them down to them, we heard what we relate."⁵ If it be objected that these Books belong to the Jews; their truth, and their testimony to CHRIST, is only the more surely established.⁶

S. Justin then quotes passages from Orpheus, and the

¹ δωρεᾶ. Constantly used in the N. T. for the HOLY GHOST, Acts ii. 38; viii. 20; x. 45; xi. 17; Heb. vi. 4, &c.

² Properly *Plectrum*, an instrument with which the chords were struck.

³ Patten. c. 8.

⁴ Ib. c. 9—12.

⁵ Ib. c. 13.

⁶ Ib. c. 14.

Sibyl;¹ also from Homer,² Sophocles, and Pythagoras,³ testifying to the Creator and Ruler of all being one only God. He shows that Plato only pretended to defend the numerous gods of the Athenians out of fear of suffering the same fate which had befallen Socrates; whereas it is clear from his writings that he only believed one self-existent God.⁴ And that both he and the poets had borrowed from the Holy Scriptures all the truth they possessed and distorted concerning the creation of the world and of man,⁵ and the HOLY SPIRIT, which Plato called Virtue.⁶

XXIII. It is not certain whether S. Justin became S. Justin's zeal a Priest, or whether he continued a layman; for souls. His but his writings show the zeal with which he *De Monarchia,* sought opportunities to win souls to CHRIST, and *Ep. ad Diog-* and the patience with which he met the objec- *netum.* tions of opponents. Many resorted to his house near the Timothic baths to attend his lectures, and in order to show that he had found that of which philosophers were in search, and to obtain a hearing from lovers of truth, he continued to wear the *pallium* or cloak by which philosophers were distinguished.

He wrote a treatise on the *Monarchy of God*, only the latter part of which has come down to us, and which is filled with heathen testimonies to the One true God.

The *Epistle to Diognetus* is usually attributed to S. Justin, although some⁷ consider it the work of an earlier writer. It demonstrates the folly of idolatry, and the imperfection of the Jewish worship; and sets forth the sanctity of the lives of Christians, and how their numbers and virtue are only increased by the tortures and massacres they suffer. S. Justin shows clearly the Divinity of CHRIST, whom he contrasts with those angels to whom government of things in heaven and earth is committed, and styles "the very Framer and Creator of all."⁸ And after setting forth the inestimable benefits He obtained

¹ Parmen. c. 15.² Ib. c. 16.³ Ib. 17, 18.⁴ Ib. c. 19—27.⁵ Ib. c. 29, 32, 34.⁶ Ib. c. 33.⁷ See Tillemont, tom. ii. pt. 1. *Notes sur la pers. Neron.* Cave and Bp. Bull consider it Justin's.⁸ Αὐτὸν τὸν τεχνίτην καὶ δημιουργὸν τῶν ὅλων.

for us by His Incarnation and Crucifixion, he says : " But after you shall have known Him, think with what inexpressible joy you will be filled ! how ardently will you love Him who first loved you ! and when you love Him, you will be an imitator of His goodness. He who bears the burdens of others, assists all, humbles himself to all, even to his inferiors, and supplies the wants of the poor with what he has received from God, is truly the imitator of God."

XXIV.

A.D. 138.

Death of Hadrian.
 Antoninus Pius, Emperor.
 S. Justin's first Apology.

The emperor Hadrian died a miserable death at his splendid villa, vainly begging his servants to put an end to his wretchedness either by poison or violence. He was succeeded by Antoninus, to whom, for his benevolence and virtue, the Romans gave the surname of Pius.

It was during the reign of this prince that S. Justin composed his *First Apology*, addressed to the emperor, to those associated with him in the empire, to the senate, and to all the Roman people, in behalf of those of all nations who are unjustly hated and persecuted, of whom the writer is one.¹ He demands that the charges against the Christians be examined, and that they should not be punished merely for the name.² He replies to the accusation of atheism by showing that the actions attributed to the heathen gods proved them to be evil spirits,³ and says : " we confess, indeed, that we are unbelievers in such pretended gods, but not in the most true God, the Father of righteousness and temperance, and of all other virtues, in whom is no mixture of evil. But we worship and adore Him ; and His Son who came out from Him, and hath taught us these things, [i.e. concerning the evil spirits] and the host of the other good angels who follow Him and are made like unto Him ; and we [also] adore the prophetic SPIRIT, honouring them in reason and truth."⁴

¹ I. Apol. c. 1.² Ib. c. 2, 3.³ Ib. c. 4, 5.

⁴ I. Apol. c. 6. Roman writers have attempted to make S. Justin mean that Christians worshipped the good angels. But this sense would make him ascribe to them *exactly the same* honour, as to God, which would be too much even for their purpose. See Chevallier in loc. note.

XXV.
Purity of Life
among Chris-
tians.
False Prophets.
Simon Magus.

S. Justin explains the nature of the kingdom of which Christians spoke, "that which is of God; as plainly appears from the fact that when we are questioned by you, we confess that we are Christians. For if we expected a human kingdom we should deny, that we might escape death. But since our hopes are not fixed upon this present world, we care not for our murderers, knowing that at all events we must die."¹ He also proves that Christians assist in preserving the peace of the empire more than other men,² and dwells on the beneficial change that takes place in the lives of those who have become Christians.

"We, who once delighted in fornication, now embrace chastity only. We, who once used magical arts, have consecrated ourselves to the good and unbegotten God. We, who above all others loved the gain of money and possessions, now bring all that we have into one common stock, and give a part to every one that needs. We, who hated and killed one another, and because of their different customs allowed not those of another nation to live with us under the same roof; now since the appearing of CHRIST, live at the same table, and pray for our enemies, and endeavour to persuade those who unjustly hate us to live after the excellent institutions of CHRIST, that they too may have good hope with us of obtaining the same blessings with God the LORD of all."³

He enlarges on the purity of the precepts of CHRIST in S. Matt. v. 28, 29, 32; xix. 11, 12; and says, "Nay, many, both men and women, of the age of sixty and seventy years, who have been disciples of CHRIST from their youth, continue in immaculate virginity; and it is my boast to be able to display such before the whole human race."⁴ He passes on to the love even of enemies,⁵ and the patient endurance of evil.⁶ In all cases he confidently appeals to the lives of the Christians as living examples of their Master's words.⁷

He speaks of the false prophets, and mentions as a fact known to all, that Simon Magus performed magical arts

¹ I. Apol. c. 11.

² Ib. c. 12—16.

³ Ib. c. 17.

⁴ Ib. c. 18.

⁵ Ib. c. 19.

⁶ Ib. c. 20.

⁷ Ib. c. 20.

in Rome, and was regarded as a god, having a statue erected to him between the two bridges with the inscription,

SIMONI DEO SANCTO.¹

S. Justin also mentions Menander and Marcion as then teaching and falsely assuming the name of Christian, and refers to a treatise in which he had refuted all these heretics.² He disproves the abominable calumnies that were in circulation,³ and defends Christianity from the ancient prophecies concerning CHRIST, and the destruction of Jerusalem;⁴ showing that Plato and all the wisest philosophers, had borrowed their light from the Scriptures.⁵

XXVI.

Baptism and
First Commu-
nion.

S. Justin then proceeds to give a more particular account of what the Christians really did practise, especially at the admission of a new member into the Church.

"We will state in what manner we are created anew by CHRIST, and have dedicated ourselves to God: lest, by omitting this we appear to dissemble any thing in our explanation. As many as believe and are persuaded that the things which we teach and declare are true, and promise that they are determined to live accordingly, are taught to pray and to beseech God with fasting to grant them remission of their past sins,⁶ while we also pray and fast with them. We lead them to a place where there is water, and the means of regeneration, and there they are regenerated⁷ in the same manner as we ourselves have been regenerated: for they are then washed in that water, in the Name of GOD, the FATHER and LORD of

¹ I. Apol. c. 34. Some modern critics consider that the Saint was mistaken about this statue, because in 1574 a stone was dug up in the Island of Tibur with an inscription commencing; SEMONI SANCO DEO, &c.; Semo Sancus being a Sabine deity. See, however, Tillemont, ii. pt. i. p. 341, and p. 176.

² Ib. c. 34.

³ Ib. c. 36, 37.

⁴ Ib. c. 38—70.

⁵ Ib. c. 76, 77.

⁶ Here are the three Vows of Baptism.

⁷ S. Justin evidently knew nothing of modern theories of Regeneration taking place at any other time than that of Baptism. For this is not a mystical discourse *ad clerum* or *ad fideles*, but as simple an exposition of Christianity as S. Justin could give. The repetition of the word regenerated is remarkable.

the universe, and of our SAVIOUR JESUS CHRIST, and of the HOLY SPIRIT. For CHRIST said, '*Except ye be born again, ye shall not enter into the kingdom of heaven.*'¹ And it is evident to all that it is impossible for those who are once born to enter again into their mother's wombs." He quotes Isaiah i. 16—20,² and continues: "The Apostles have also taught us for what reason this new birth is necessary. Since at our first birth we were born without our knowledge or consent by the ordinary natural means, and were brought up in bad habits, and evil instructions; in order that we may no longer remain the children of necessity or ignorance, but may become the children of choice and of judgment, and may obtain in the water remission of the sins³ which we have before committed; the Name of God, the FATHER and LORD of the universe, is pronounced over him who is willing to be born again and hath repented of his sins: he, who leads him who is to be washed to the laver, saying this only over him, for no one can give a name to the ineffable God, and if any man should dare to assert that there is such a Name,⁴ he is afflicted with utter madness. And this washing is called *Illumination*,⁵ since the minds of those who are thus instructed are enlightened. And he who is thus enlightened, is baptised also in the Name of JESUS CHRIST, Who was crucified under Pontius Pilate, and in the Name of the HOLY SPIRIT, Who by the prophets foretold all things concerning JESUS."⁶

"We, then, after having so washed him who has expressed his conviction, and professes the faith, lead him to those who are called brethren, where they are gathered together to make common prayers with great earnestness,

¹ S. John iii. 3, 5.

² I. Apol. c. 79.

³ Baptism is here clearly set forth as the means whereby remission of sins is given, as in the Nicene Creed.

⁴ I.e. any clearer knowledge than is revealed to us in the Name of the FATHER, SON, and HOLY GHOST.

⁵ φωτισμὸς.

⁶ I. Apol. c. 80. Trine immersion appears to have been the ancient rule. Tertullian says: "Ter ad singula-Nomina, in Personas singulas tingimur," *Adv. Prax.* 26. S. Gregory the Great tells Boniface, "There is no less mystery in one immersion than in three." And the matter has been left to the various customs of different churches.

both for themselves and for him who is now enlightened, and for all others in all places, that having learned the truth, we may be counted worthy to be found men of godly conversation in our lives, and to keep the commandments, that so we may attain to eternal salvation. When we have finished our prayers we salute one another with a kiss. After which there is brought to that one of the brethren who presides,¹ bread and a cup of wine mixed with water.² And he having received them gives praise and glory to the FATHER of all things, through the Name of the SON, and of the HOLY SPIRIT, and gives thanks in many words for that God hath vouchsafed to them these things. And when he has finished his praises and thanksgivings, all the people who are present express their assent, saying, *Amen*, which in the Hebrew tongue implies, *So be it*. The President having given thanks, and the people having expressed their assent, those whom we call Deacons give to each of those who are present a portion of the bread which has been blessed, and of the wine mixed with water; and carry some away for those who are absent.³

XXVII.

Holy Eucharist. Its Nature.

"This food is amongst us called Eucharist, whereof no one may partake, save he who believeth that what is taught by us is true, and hath been washed in that laver which is appointed for the remission of sins, and to regeneration, and liveth as CHRIST hath delivered. For we do not receive It as common bread, or as common drink. But even as JESUS CHRIST our SAVIOUR, being through the

¹ I.e. the Bishop, or a Priest appointed by him. See S. Ign. ad Smyrn. c. 8; quoted Lect. VII. § 25.

² The Cup our SAVIOUR used was probably thus mixed: see Chevallier's Note.

³ I. Apol. c. 85. Compare the *Clementine Liturgy*, translated by Mr. Neale; in which, after prayers for the Catechumens, the Possessed or Energumens, the Illuminated, or those recently baptized, and Penitents, comes a kind of Litany. Then, the holy kiss, in which "the clergy kiss the Bishop, and of the laity, the men the men, and the women the women." After this the elements are brought to the Bishop, who offers a very long Eucharistic prayer, in the middle of which is the Consecration. After the Communion follows a Thanksgiving, and that which remains of the sacred Elements is carried into the sacristy.

Word of God Incarnate, had both flesh and blood for our salvation, even so we have been taught, that the Food, over which thanksgiving has been made by the prayer of the word which is from Him, (from which [food] our blood and flesh are by transmutation nourished,) is the Flesh and Blood of Him, the Incarnate JESUS. For the Apostles in their Memoirs which are called the Gospels, have related that JESUS so commanded them : that having taken bread and given thanks, He said, '*Do this in remembrance of Me. This is My Body ;*' and likewise having taken the cup, and given thanks, He said, '*This is My Blood,*' and gave it to them alone. . . .

XXVIII. "Henceforward, we ever remind one Divine Service another of these things, and we who have on Sunday.

means, succour all who are needy, and are ever united to one another.¹ And over all our offerings we bless the Creator of all things, through His SON JESUS CHRIST, and through the HOLY SPIRIT.

"And on the day which is called Sunday, there is an assembly in one place of all who dwell either in towns or in the country, and the Memoirs of the Apostles, or the writings of the Prophets are read as long as the time permits. Then when the reader has closed, he who presides admonishes and exhorts in a sermon to the imitation of these noble deeds.² Then we all rise together, and send up prayers. And then, as we have already said, when we have done prayer, bread is brought, and wine and water, and the president offers up prayers and thanksgivings to the best of his power, and the people join in with one voice and say, Amen. Those Things over which the Eucharistic prayer has been said are then distributed and received by every one, and are sent to the absent by the Deacons.³ Each of those also who have abundance, and are willing, according to his choice, gives what he thinks fit, and what is collected is deposited with the

¹ I. Apol. c. 81.

² "After the reading of the Law and the Prophets, and our Epistles and Acts, and the Gospels, let . . . [the Bishop] address to the people words of exhortation, and when he hath accomplished the word of teaching," &c.—*Clem. Liturg.*

³ I. Apol. c. 87.

president, who succours the fatherless and the widows, and those who are in necessity, from disease or any other cause; those also who are in bonds, and the strangers who are sojourning among us, and, in a word, takes care of all who are in need.¹

XXIX. "We all of us assemble together on Sunday because it is the first day in which the Lord's Day. God changed darkness and matter and Conclusion. made the world. On the same day also

JESUS CHRIST our SAVIOUR rose from the dead. For He was crucified the day before that of Saturn, and on the day after that of Saturn, which is the day of the Sun, He appeared to His apostles and disciples, and taught them what we now submit to your consideration."²

"If now," continues S. Justin, "what we have advanced appears to be reasonable and true, honour it accordingly. If it appears folly, despise it as foolish; but do not pass sentence of death against those who have done no evil, as if they were enemies." Warning the emperor of the Judgment to come, he concludes by transcribing Hadrian's Epistle respecting the Christians.³

XXX. It is not known whether this Apology
A.D. 140. produced any direct effect on the mind of
Antoninus Pius the emperor, but there is still extant a
forbids Chris- letter of his addressed to the *Common As-*
tians to be pun- sembly of Asia,⁴ concerning the Christians.
ished.

He says:—"I am well assured that the gods themselves will take care that men of this kind shall not escape; for it is much more their interest to punish, if they can, those who refuse to worship them. Whereas ye trouble them, and accuse the opinions which they hold, as if they were Atheists; and bring many other charges, of which we are able to discover no proof. Nay, it would be in their estimation a great advantage to die for that of which they are accused, and they conquer you by throwing away their own lives, rather than comply with what ye require them to do."

He even goes so far as to praise the Christians for

¹ I. Apol. c. 88.

² Ib. c. 89.

³ Ib. c. 90.

⁴ In this he styles himself, "Tribune XV., Consul III.," which gives the date, A.D. 140.

their courage in time of earthquakes. "Compare your own conduct with theirs, and observe how much more confidence they have towards God than ye." He refers to Hadrian's letter, and concludes,—“If any one shall bring any charge against one of these men, simply as such, let him who is so accused be released, even if he should be proved to be one of this kind of men, and let the accuser himself be subject to punishment.”¹

The result of this rescript was that the Christians enjoyed a tranquillity during the reign of Pius which they had not known since the days of Nerva. The sanguinary laws of Nero, however mitigated by the edicts of particular emperors, remained still part of the national code,² and any governor who wished to curry favour with fanatical idolaters, or to gratify private revenge, had only to put into execution those long-standing laws which said to the Christians, *Non licet esse vos!*—"It is not lawful for you to exist."³

xxxI. S. Justin did not confine his labours for

S. Justin at the conversion of the heathen to Rome, but
Ephesus. Dia- visited many cities and countries. At
logue with Try- pho the Jew. Ephesus his philosopher's cloak led to his
having a long and interesting discussion with Trypho,
"the most distinguished among the Hebrews of the day."⁴
Justin has preserved this Dialogue,⁵ and it is the largest
work of his that has come down to us. It shows his
wonderful acquaintance with Holy Scripture, particularly
the Old Testament, which of course in a controversy with
a Jew, was his great authority. He quotes 275 passages
from the Old Testament, sometimes two chapters at a
time, and his facility in explaining Scripture constrains
Trypho to say to him: "you seem to have been concerned
in numbers of controversies with several people concern-
ing every disputable point, which makes you so ready
with your answers to every question that is started."⁶

¹ Euseb. Eccl. Hist. iv. 13.

² "Et tamen permansit, erasis omnibus, hoc solum institutum Neronianum."—Tertul. ad Nat. i. 7.

³ Tertul. Apol. c. 4.

⁴ Euseb. Eccl. Hist. iv. 18.

⁵ As he told Trypho he would, Dial. § 80. p. 306, *Par. Ed.*

⁶ Dial. § 50.

And at the conclusion of the Dialogue he admits, "I have been greatly delighted with this conference; and I believe my companions will say the same. For we have found more than we expected, or indeed could expect. And if we could have more frequent opportunities of conversing together, we should receive greater advantage still by searching the Scriptures."¹

The Benedictine editor divides the Dialogue into three parts. In the *first* of which the Saint refutes the prejudices of the Jews concerning the Law of Moses.² In the *second* he proves, that the true and eternal SON was begotten of GOD, and that for us men and for our salvation He was made Flesh, and suffered Death upon the Cross.³ And in the *third*, that the calling of the Gentiles, and the Church, which was founded by CHRIST, were foretold by the prophets, and prefigured by types in the Old Testament.⁴

The preliminary conversation,⁵ in which S. Justin gives an account of how he became a true philosopher, has been already referred to in the history of his conversion.⁶ It would be impossible to give extracts which would do justice to the arguments of Justin in this work; we shall therefore content ourselves with some passages which throw light upon the state of the Church, and the explanations of Scripture generally received in S. Justin's time.

In answer to Trypho urging the obligation of keeping the Mosaic law, Justin at once expresses his belief in its divine origin, but says: "That law which was promulgated from Horeb is now waxen old,⁷ and was peculiar to you only; but this new Covenant extends to the whole of mankind. And as a subsequent law repeals that which was made before it, in like manner does the new Covenant disannul the old. But a new and everlasting law is given unto us, namely CHRIST, and a faithful Covenant; after which no other law, precept, or command shall be given."⁸ He quotes Isaiah li. 4, 5,

¹ Dial. § 142.

² Ibid. § 48—108.

³ Ibid. § 1—10.

⁷ Compare Heb. viii. 13.

² Ibid. § 11—47.

⁴ Ibid. § 109—141.

⁶ Above § 19. 20.

⁸ Compare Heb. xii. 27, 28.

XXXII.
Christians do
not keep the
Law, because
they have a New
Law, viz.,
CHRIST.

and Jer. xxxi. 32, and continues: "Therefore if God did foretel that *He would make a new Covenant, and that it should be for a light to the Gentiles*; and we plainly see and are fully persuaded that through the Name of that JESUS CHRIST, Who was crucified, men turn from idols, and all iniquity to the living God, and continue even unto death in this profession, and in the practice of piety; it was easy for all men to perceive and know from the performance of such good works, and from the mighty miracles that followed, that this Man¹ is the new Law, and the new Covenant, and the Expectation of those who out of all nations looked for blessings from God. For we are the true and spiritual Israelites, the seed of Judah, Jacob, Isaac, and Abraham, who, while he was yet uncircumcised, received from God a good report through faith,—the blessing and title of '*father of many nations*.'"²

"This very Law you have injuriously treated. This new and holy Covenant you have despised and set at nought. And you do not even now receive it, nor repent of your evil deeds. 'For your ears are still heavy, your eyes shut, and your heart is made fat.'³ Jeremiah hath spoken, but ye have not regarded. The Lawgiver is come, but ye see Him not. The poor have the Gospel preached to them: the blind receive their sight, and ye do not understand.⁴ Ye have need of another circumcision, though you boast greatly of that which is in the flesh. This new Law teaches you to observe a perpetual sabbath. . . . If any one is guilty of perjury or theft, let him forbear to commit such sins: if any one is guilty of adultery, let him repent, and then he hath kept the true and delightful sabbath unto God: if any one hath impure hands, let him wash, and he is clean.⁵

XXXIII.

True Baptism,
foretold by Isa-
iah.

True Circum-
cision is that of
CHRIST.

"For Esaias did not send you to a bath, that you might there wash away murder and your other sins, from which all the water in the sea is not able to cleanse you. But he preached, even then, (as was right,) that same saving Laver which was to be afterwards for them that repent; and that they are no longer cleansed by the

¹ Οἶκος, i. e., CHRIST.

² Dial. § 11.

³ Isa. vi. 10.

⁴ See S. Matt. xi. 5.

⁵ Dial. § 12.

blood of goats and of sheep, or the ashes of an heifer, or the offering of fine meal, but through faith by the Blood and Death of CHRIST,¹ Who died for this very purpose ; as Esaias testifieth."² He quotes Isaiah lii. 10, to the end ; liii. entire ; liv. to ver. 7 ; and goes on to say : " Wherefore, through the Laver of repentance and of the knowledge of God, instituted upon the account of the iniquities of the people of GOD (as Esaias says,³) we have believed. And we know and are sure that that very Baptism which he preached, which alone can purify those that repent, is the water of life. But those cisterns which ye have hewed out for yourselves, are broken, and useless to you.⁴ For what service can that baptism be of, which cleanses the flesh, and only the body ? But let anger, avarice, envy, and hatred be washed away from your souls, and behold the body is clean.⁵

"That circumcision which you received of Abraham, was given you for a sign, that you might be distinguished from other nations, and from us ; and that you alone might suffer those things which ye now justly suffer ; and that your country might be made desolate, your cities burned with fire, and your fruits devoured by strangers before your eyes, and that none of you might go up to Jerusalem.⁶ For GOD did know that your people would deserve to be cast out of Jerusalem, and that none of you would be permitted to enter therein again.⁷

"The blood of this circumcision is abolished ; we trust in the Blood of salvation. There is another Covenant, and another Law is gone forth out of Sion.⁸ JESUS CHRIST circumcises all those that are willing to come to Him. . . . that they may be a righteous nation, a people keeping faith, laying hold on truth, and keeping peace."⁹

"GOD hath shown His good will towards the Gentiles ; and more readily accepts our Offerings and Sacrifices than yours. What occasion then, can I, who have GOD's

¹ πίστει διὰ τοῦ αἵματος κ.τ.λ.

² Isa. i. 16, 18.

³ Dial. § 14.

⁴ Dial. § 92. This shows the Dialogue to have taken place after the Jews had been expelled from Palestine. See below, § 36.

⁵ Isa. ii. 3.

² Dial. § 13.

³ Referring to Jer. ii. 13.

⁴ Ibid. § 16.

⁹ Dial. § 20 ; see Isa. xxvi.

approbation, have for this circumcision of yours? Of what use can this baptism of yours be to me, who am baptized with the HOLY GHOST?¹ . . . We have not received that circumcision which is in the flesh, but that spiritual circumcision which Enoch, and others like him, observed. And this we, because we have been sinners, do through the mercy of God receive through Baptism; and in the same manner may all others receive it.² . . .

“For CHRIST, being the First-begotten of every creature, was also again made the Author of a new race, who are regenerated through Him by water, and faith, and wood, which is the mystery³ of the Cross; even as Noah was saved by wood, floating upon the water with his family.”⁴

XXXIV.

Sacrifices of
Christians alone
acceptable.

Holy Euchar-
ist foretold, and
prefigured.

After explaining Zechariah's vision of Joshua or Jesus the High Priest, (Zech. ii. 10—iii. 2,) to refer to our LORD,⁵ S. Justin says, “that this revelation also relates to us who believe in this CHRIST the High Priest

Who was crucified. . . . Even as God Himself testifies, when He says, that in every place among the Gentiles acceptable and pure Sacrifices are offered up.⁶ But God does not receive Sacrifices from any but by His Priests.”⁷ “Wherefore God beforehand declares that all those are acceptable to Him, who through His Name offer those Sacrifices which JESUS CHRIST commanded to be offered, i. e., which are offered by Christians in every part of the world in the Eucharist of the Bread and of the Cup.⁸ . . . The prayers and Eucharists which are offered up by the worthy, are the only Offerings that are perfect and acceptable to God. For these alone the Christians have been instructed to offer, even in the Memorial of their food,⁹ both wet and dry, in which there is a commemoration of the Passion which the SON of God

¹ Dial. § 29.

² Ibid. § 43.

³ τὸ μυστήριον, the Sacrament.

⁴ Ibid. § 138. Compare 1 S. Pet. iii. 20, 21.

⁵ Dial. § 115.

⁶ Mal. i. 10.

⁷ Dial. § 116.

⁸ ἐπὶ τῇ εὐχαριστίᾳ τοῦ ἔρτου καὶ τοῦ ποτηρίου.

⁹ ἐπὶ ἀναμνήσει τῆς τροφῆς αὐτῶν κ.τ.λ. See a full explanation in Johnson, *Unbloody Sacrifice*, vol. ii., c. 2, § 2, p. 367—372.

endured in His own Person.¹ . . . There are countries in which none of your nation ever dwelt. But there is not so much as one nation of men,—whether Greeks or barbarians, or by what other name soever they may be called; whether they wander in waggons, or without houses; or dwell in tents and feed their cattle,—amongst whom prayers and Eucharists are not offered up through the Name of the Crucified JESUS, to the FATHER and Creator of all.”²

“The offering of fine flour which was commanded to be offered for those who were cleansed from their leprosy, was a type of that Eucharistic Bread which JESUS CHRIST our LORD has commanded us to offer in commemoration of the Passion which He endured for those that cleanse their souls from all iniquity,” &c. Quoting Mal. i. 10—12, he says, “concerning those Sacrifices³ which are offered to Him in every place by us Gentiles, i.e., the Eucharistic Bread and the Eucharistic Cup, he then spake beforehand, saying that we glorify His Name, but that you profane it.”⁴

xxxv. S. Justin, after mentioning the calamities which were even then pressing upon the Jews reprov-
 ed for their wicked-
 ness and impeni-
 tence, and ex-
 horted to repent. Jews, shows how they have brought them-
 upon themselves. “For you have killed the Holy One, and His Prophets that were be-
 fore Him. You despise, and, as much as in you lies, injure and afflict those that now trust in Him, and in Him that sent Him, the Almighty God, the Creator of the universe, by cursing in your synagogues with most dreadful execrations those that believe in CHRIST. For it is not now in your power to put us to death, because we are under the protection of the government. But ye did it as often as ye could with impunity.”⁵

“Other nations are not so culpable for the injury that is done to us and to CHRIST
 They spread false reports against CHRIST. Himself as you, who first caused them to entertain so great a prejudice against that Just One and us His disciples and followers. For after ye had crucified Him Who alone was unblamable and just, by Whose

¹ δι' αὐτοῦ.² Dial. § 117.³ θυσιαῖν.⁴ Dial. § 41.⁵ Ib. § 16.

stripes they are healed who come unto the FATHER by Him; after ye knew that He was risen from the dead, and ascended into Heaven, as the ancient prophecies foretold concerning Him, ye were so far from repenting of those evil deeds which ye had committed, that even then ye despatched from Jerusalem into all countries, chosen emissaries to inform them that the impious sect of Christians lately sprung up worshipped no God; and to spread abroad those false and scandalous reproaches which all that are unacquainted with us and our religion do even to this day lay to our charge. You have done your utmost endeavour that bitter, dark, unjust reproaches should all the world over be cast upon that just and blameless Person Who alone was free from all sin, and was sent by God into the world.¹ And even now, after your city is taken and your country laid desolate, ye do not repent, but still have the assurance to curse Him and all who believe on Him. Yet we do not hate you, nor those who through your means entertain so bad an opinion of us; but we pray for you, that you may even now repent and obtain mercy from Him Who is full of compassion and of great pity, even God the Creator of all."²

The work abounds with earnest exhortations to the Jews to repent and believe on CHRIST. He says, "The time that remains for your conversion is but short. If CHRIST shall prevent you by His coming, you will repent in vain, you will weep in vain, for He will not hear you."³

XXXVI.

Weak Jewish Christians to be received.

Impossibility of salvation for impenitent and apostates.

On Trypho's asking whether it is possible for a man to be saved who believes on CHRIST and obeys Him, and still chooses to observe the Mosaic Law; S. Justin says, that some Christians thought not, "and they carry it so far that they will not converse or live under the same roof with them. These," he adds, "I do not commend." And he expresses his opinion that those who through weakness still wish to keep the law, "provided they do not refuse to live to-

¹ Dial. § 17. ² Ib. § 108. ³ Ib. § 38. Compare Acts iii. 19, 20.

gether with Christians and the faithful, and do not endeavour to persuade others to be circumcised as they are, nor to keep the Sabbaths, nor observe other things of like sort, I think they should be received, and that we should hold communion with them in all things as men that have the same bowels of compassion, and as brethren." He does not however extend the same privilege to those who insist upon others keeping the Law, and declares the impossibility of the salvation of apostates who die without repentance, and of Jews who remain in their unbelief. "But if they shall believe in Him before they die, they also may obtain salvation, and escape punishment in the fire."¹

XXXVII.

In answer to the objection that Elias was not yet come, S. Justin shows that John the Baptist, the last prophet of the Jewish nation, came in the spirit and power of Elias, before our LORD at His first coming. He acknowledges, however, that before the second and glorious coming of CHRIST, "the great and terrible day of the LORD," Elias shall come. And this, he says, "our LORD has taught us in His Gospel when He said that '*Elias shall come.*' And this we are sure will come to pass when our LORD JESUS CHRIST shall come from Heaven in His glory."²

The Saint enlarges much on the twofold coming of CHRIST, and says, "In the Second He shall come from heaven encircled with glory, when the man of apostasy, having spoken upon earth great things even against the Most High, shall dare to commit many unjust things against us Christians, &c."³

S. Justin says: "I and all those Christians that are really of sound opinions in every respect, do know that there will be a resurrection of the body, and a thousand years in Jerusalem, when it is built again, and adorned, and enlarged, as Ezekiel and Esaias and the rest of the prophets declare."⁴ In proof of this he quotes Isaiah lxx. 17, to the end, and other passages. "Add to this also that among us a man

¹ Dial. § 47.² Ib. § 49.³ Ib. § 110.⁴ Ib. § 80.

named John, one of CHRIST'S Apostles, in a revelation which was discovered to him, hath foretold¹ that those that believe in our CHRIST should live a thousand years in Jerusalem; and that afterwards, there would be a general, and in one word an universal resurrection of every individual person, when all should arise together to an everlasting state in a future judgment; which our LORD also told us when He said, that *they shall neither marry nor, &c.*" (S. Luke xx. 35, 36.) He admits however "that there are many good and pious Christians that do not believe it."²

XXXVIII.

Spiritual Gifts.
Prophecy.

The spiritual gifts spoken of by S. Paul, and alluded to by S. Hermas, are asserted by S. Justin to have been common in his day. "They who are enlightened by the Name of this CHRIST, receive such gifts as they are worthy of, and as are necessary and convenient for them. For one receives the Spirit of understanding, another the Spirit of counsel, another the Spirit of might, another the Spirit of healing, another the Spirit of prophecy, another the Spirit of doctrine, another the Spirit of the fear of God."³ Again: "Even to this very time the prophetical gifts are still amongst us; from whence you may easily perceive that those advantages which were formerly enjoyed by your people, are transferred to us."⁴ "And it is plain to be seen that there are amongst us both men and women that have received gifts from the Spirit of God."⁵

XXXIX.

Power of casting
out devils. Con-
stancy of Chris-
tians under per-
secution.
They forgive
their persecu-
tors.

The early Christians frequently appeal to the casting out of devils which CHRIST gave the power to do in His Name.⁶ S. Justin says, "We continually pray to God that He would, through CHRIST JESUS, preserve us from those devils which are alienated from the worship of the true God, and which we formerly adored; that after our conversion to God through Him, we may be unblameable and upright; for we call Him our helper and Redeemer. Even at the power of His Name the devils tremble; and to this day

¹ Rev. xx. 4—7.

² Dial. § 81.

³ Dial. § 39. See Isa. xi. 2; 1 Cor. xii. 8, &c.

⁴ Dial. § 82. ⁵ Ib. § 88.

⁶ S. Mark xvi. 17; S. Luke x. 19.

when they are exorcised by the Name of JESUS CHRIST, who was crucified under Pontius Pilate, governor of Judæa, they obey us."¹ Again, "We who believe in our LORD JESUS, who was crucified under Pontius Pilate, do exorcise all devils and wicked Spirits and have them in subjection to us."²

S. Justin also makes frequent allusion to the constancy of Christians under persecution. "It is evident none can terrify or affright and bring under any of us who throughout the whole world believe in JESUS. For while we are under the agonies of death, under the tortures of the Cross, are exposed to wild beasts, and punished with bonds and fire and every other kind of torment, it is certain that we do not depart from our profession. But the more we are afflicted with such torments, so much the more does the number of the faithful and true worshippers of GOD increase through the name of JESUS."³ We can patiently endure all those dreadful torments which men and evil spirits take delight to inflict upon us; so that even whilst we are in the midst of these inexpressible miseries, in the agonies of death, and in the most extreme tortures, we can pray that they who thus despitely use us may obtain mercy; and according to the injunction of our new Lawgiver, do not entertain so much as the least revengeful thought against any of them."⁴

XL.

M. Aurelius Emperor. Fifth Persecution. Marcus Aurelius Antoninus, the successor of Pius in A.D. 161, was not only a statesman and a soldier, but also a Stoic philosopher. He had no sympathy either with the doctrines or with the sufferings of the Christians. In a work of his which has come down to us, he says: "We should be always ready to die by such a sentence as befits us, not merely out of obstinacy like the Christians, but with reason and gravity, so as to persuade

¹ Dial. § 30.

² Ib. § 76; See Tertul. Apol. 23; and S. Cypr. ad Demetr. c. ix. Dr. Middleton actually has the effrontery to make these public appeals to miracles an argument against the reality of them.

³ Dial. § 110. Compare Tertul. Apol. 20. "The more you mow us down the thicker we spring up. The blood of Christians is the seed [of the Church]."

⁴ Dial. § 18.

others without noise." This dislike of Christianity was encouraged by a man whom he greatly favoured named Crescens, a Cynic philosopher, whom Justin had disputed with and utterly vanquished in argument, and who out of revenge stirred up a persecution against the Christians.

Urbicius the commander of the prætorian guards, put several people to death merely because they were Christians. Even the dark chambers in the Catacombs afforded only an insecure refuge for the worship of God. One of the graves in the Cemetery of Callixtus has an inscription bearing a touching witness to the severity of this Fifth Persecution.

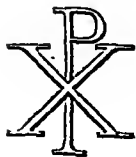
"In CHRIST. Alexander is not dead, but lives beyond the stars, and his body rests in this tomb. He lived under the Emperor Antonine, who, foreseeing that great benefit would result from his services, returned evil for good. For while on his knees, and about to sacrifice to the true God, he was led away to execution. O sad times! in which we cannot be safe even in caverns at our sacred rites and prayers. What more wretched than life? Yea, what more wretched in death? when they cannot be buried by their friends and relations—at last they shine bright in heaven. He has scarcely lived, who has lived in Christian times."¹

Martyrdoms
at Rome.

As an instance of the way in which every principle of justice and humanity was violated when the Christians were concerned, we may take the following example related by S. Justin.

¹ Maitland, *Church in Catacombs*, p. 32, gives the original:—

ALEXANDER MORTVVS NON EST SED VIVIT
SVPER ASTRA ET CORPVS IN HOC TVMVLQ
QVIESCIT VITAM EXPLEVIT SVB ANTONINO
IMPº QVI VBI MVLTVM BENEFITII ANTEVENIRE
PRAEVIDERET PRO GRATIA ODIVM REDDIDIT
GENVA ENIM FLECTENS VERO DEO SA-
CRIFICATVRVS AD SVPPPLICIA DVCITVRO
TMETORA INFAVSTA QVIBVS INTER SA-
CRA ET VOTA NE IN CAVERNIS QVIDEM
SALVARI POSSIMVS QVID MISERIVS
VITA SED QVID MISERIVS IN MORTE
CVM AB AMICIS ET PARENTIBVS SE-
PELIRI NEQVEANT TANDEM IN COELO
CORVSCANT PARVM VIXIT QVI VIXIT
IV. X. TEM.



[PALM
BRANCH.]
[FLAMING
CAULDRON.]

A Roman lady, who had been converted to Christianity, had for a long time borne with the gross immorality of her husband, in hopes of reclaiming him. At length, finding that he only became worse, and went to Alexandria, where he gave way to the most unbridled licentiousness, she sent him a bill of divorce.¹ Her husband then accused her of being a Christian, and she obtained by petition to the emperor time to arrange her affairs before answering to the charge. Not content with this, he determined to be revenged upon her instructor in Christianity, one Ptolemy, who had been punished by Urbicius the Prefect.²

“He persuaded a centurion, a friend of his, to apprehend and imprison Ptolemy, and to ask him only if he were a Christian? Ptolemy, being a lover of truth and not given to deceit or lying, confessed that he was a Christian. Upon which the centurion caused him to be put in chains, and tormented in the prison a long time. At last when the man came before Urbicius, he was in like manner asked only the same question, If he were a Christian? And he again confessed the teaching of divine power, knowing the benefits that he had received from the doctrine of CHRIST. Urbicius commanded him to be led away [to execution.]

“Upon this, one Lucius, who was also a Christian, perceiving the sentence so unreasonably passed, said to Urbicius: ‘What charge is this upon which you punish this man, who is not convicted of adultery, or fornication, or murder, or rape, or of any other crime, but only of confessing the name of Christian? Surely your judgment, O Urbicius, is not befitting an Emperor Pius, nor the Philosopher, the son of Cæsar, nor the sacred Senate.’ Urbicius made no reply, but only said to Lucius: ‘You also seem to me to be one of this sort.’ And when Lucius said, ‘Very true;’ he also commanded him to be led away [to death]. [Lucius] however owned that he regarded it as a favour, knowing that he was delivered from such evil rulers, and was going to the FATHER and King of the heavens. A second, and a third coming up, Urbicius sentenced to be punished in the same way.”³

¹ See 1 Cor. vii. 13, 15.

² II. Apol. c. 2, 3.

³ II. Apol. c. 3, 4.

XLI.

Second Apology
of S. Justin.

These cruelties were the immediate cause of S. Justin writing his *Second Apology*, which he addressed to the Roman Senate, and in which he quotes the preceding instances of the injustice of the magistrates towards the Christians. He says :

"I also expect to be entrapped by some of those whom I have mentioned, and to be affixed to the stake, even perhaps by Crescens, that lover of noise and boasting :¹ for it is not fit to give the name of philosopher to a man, who publicly accuses us of what he knows nothing of,—that Christians are Atheists and wicked persons,—doing this to win the favour and gratify the passions of the deluded multitude." He offers to dispute with Crescens publicly before the emperor, in order that the truth may be ascertained.²

S. Justin replies to the sneer of some who said, "Go all of you and kill yourselves, and go at once to God and give us no trouble,"³ and explains how it is that God does not interfere to save them from persecution.

He says that "God, who made the whole world, having subjected the things on earth to man, and arranged the heavenly bodies for the increase of fruits, and the changes of seasons, and laid down a divine law for these, which He is also seen to have created for man, delivered the care of man, and of things under heaven, to the Angels whom He appointed over them ;⁴ but the Angels transgressed this order, and fell into intercourse with women, and begat sons, who are those that are called demons ;⁵ and moreover they henceforth subjected the human race to themselves ; partly by magic writings, partly by fears and

¹ φιλοψόφου καὶ φιλοκόμπου οὐ γὰρ φιλοσόφου κ.τ.λ.

² II. Apol. c. 3. ³ Ib. c. 4.

⁴ "Unto the angels hath He not put in subjection *the world to come*." (Heb. ii. 5.) Therefore He *has* this present world.

⁵ See Gen. vi. 1—4. In LXX. *the sons of God* are read *angels of God*. The *Book of Enoch* (brought in Ethiopic MSS. by Bruce from Abyssinia) gives an account of these angel guardians who left their own habitation, exactly agreeing with S. Justin. Abp. Laurence considers that book more ancient than the New Testament. In fact

punishments which they inflicted on them, partly through their instruction of sacrifices and incense and libations, of which they stood in need after they were enslaved by the passions of their lusts: and they sowed among men murders, wars, adulteries and intemperance and every kind of vice. Hence also the poets and mythologists, not knowing that the angels, and the demons that were born of them, did those things to men, and women, and cities, and nations, which they described, referred them to God Himself, and to those whom they considered as sons begotten of Him; and to the sons of those whom they called His brothers, Neptune and Pluto, and to their sons in like manner, for they called every one of these by the name which each of the angels gave to himself and to his children.¹

Names of God
and Christ.

“But proper Name for the FATHER of all, who is unbegotten, there is none. For whoever is called by a name has the person older than himself who gives him the name. The terms FATHER, and GOD, and Creator, and LORD, and Master, are not names, but terms of address derived from His benefits and His works. But His SON, Who alone is properly called SON, the Word, who was before all things, and who was with Him, and was begotten, when in the beginning through Him He created and ordered all things, is called CHRIST, as He was anointed; . . . JESUS has the Name and signification both of Man and SAVIOUR; for He was even made Man as I have said, and born according to the will of GOD and the FATHER, for those who believe in Him, and for the destruction of devils. This you may even now learn from what passes under your own eyes; for many of our people—Christians—in all parts of the world, and even in this your city have exorcised numbers

it is quoted by S. Jude 14, 15. Josephus (Ant. Bk. I. c. iii. § 1) says “many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of their own strength; for the tradition is, that these men did what resembled the acts of those whom the Greeks call Giants.” S. Clement of Alexandria, Tertullian, and Lactantius, follow S. Justin in this opinion.

¹ 11. Apol. c. 5.

of demoniacs by the Name of JESUS CHRIST, Who was crucified under Pontius Pilate; all other exorcists, adjurers and charmers having failed to heal them. They healed them, and heal such even now, silencing and casting out the devils who possess men.¹

Free-will and responsibility. S. Justin goes on to show that the world and the wicked in it are preserved for the sake of the Christians; and he then proceeds to refute the fatalist theories of the Stoics. "Because God in the beginning created the race of angels and men with free will, they will justly suffer in eternal fire the penalty of whatever they have done amiss; for it is the nature of every creature to be capable of vice and of virtue, and none of them would be worthy of praise if it had not the power of being turned towards either."² This eternal fire he shows to be no fiction or bugbear, but a consequence flowing from the very nature of God.³

Christianity superior to all philosophy. "Our doctrines," he continues, "appear more sublime than all human teaching, because CHRIST Who appeared for us was made the whole rational being, body, reason, and soul; for all that the philosophers and legislators at any time declared or discovered aright, they accomplished according to their portion of discovery and contemplation of the Word, but as they did not know all the properties of the Word, which is CHRIST, they often said things that were even contrary to themselves. . . . No one trusted in Socrates so as to die for this doctrine. But in CHRIST, Who was known even to Socrates in part,—(for He was, and is the Word, Who is in every one, and Who foretold all things that were about to come to pass, both by the Prophets and by Himself also, when He was made of like passions with us, and taught us these things,)—not only do philosophers and grammarians put their trust, but even working men, and such as are wholly uneducated, despising reputation, and power, and death," &c.⁴

The calumnies against Christians are refuted by their constancy,⁵ for only the innocent welcome death. Nay,

¹ II. Apol. c. 6.

² Ib. c. 7.

³ Ib. c. 9.

⁴ Ib. c. 10.

⁵ Ib. c. 11.

these very crimes are attributed by the heathen to their gods, and practised by themselves.¹

All ancient philosophers and poets spoke truth as far as they followed the divine teaching. "Whatever all men have uttered aright, then, belongs to us Christians. . . . For all writers through the engrafted seed of the Word, which was planted in them, were able to see the truth darkly; for the seed and imitation of a thing which is given according to capability is one thing, and the thing itself of which the communication and imitation are given according to His grace is another."²

S. Justin begs his *Apology* may be published in order that people may know what the doctrines of the Christians really are,³ "for though they surpass all human wisdom, yet they are not abhorrent to a sound judgment;" at least they cannot be hurtful to morality.⁴

XLII.

The Philosophic Emperor had no arguments with which to meet S. Justin, except
A.D. 165. those of persecution, torture, and death;
Martyrdom of S. Justin. and shortly after this *Second Apology*, the saint, with several others, was brought before the Prefect Rusticus,⁵ who at once urged him to obey the gods, and comply with the edicts of the emperors.

Justin. No one can be justly condemned for obeying the commands of our SAVIOUR JESUS CHRIST.

Rusticus, observing Justin's philosopher's cloak. What kind of literature and discipline do you profess?

Justin. I have tried every kind of discipline and learning, but I have finally embraced the Christian discipline, how little soever esteemed by those who are led away by error and false opinions.

Rusticus. Wretch! are you then taken with that discipline?

Justin. Certainly I am; because it affords me the comfort of being in the right path.

Rusticus. What are the tenets of the Christian religion?

Justin. We Christians believe in one God, Creator of all things visible and invisible; and we confess our Lord

¹ II. Apol. c. 12. ² Ib. c. 13. ³ Ib. c. 14. ⁴ Ib. c. 15.

⁵ The following account is from Ruinart's *Acta Sincera*, p. 43.

JESUS CHRIST, the SON of GOD, foretold by the Prophets, the Author and Preacher of Salvation, and the Judge of mankind.

Rusticus. In what place do the Christians assemble?

Justin. Where they please, and where they can. God is not confined to a place. As He is invisible, and fills both heaven and earth, He is everywhere adored and glorified by the faithful.

Rusticus. Tell me then in what place you assemble your disciples?

Justin. I have lived up to this time near the house of a man called Martin, near the Timothian Baths. This is the second time I have been in Rome, and I know no other place. If any one came to me, I communicated to him the doctrine of truth.

Rusticus. You are then a Christian?

Justin. Yes; I am.

The Prefect then put the same question to five men and a woman, who all returned the same answer. One, Euelpistus, saying, "I am a slave of Cæsar's, but a Christian. JESUS CHRIST hath set me free." Another, Peon, being asked who made him a Christian, replied, "My parents." Euelpistus added, "I listened to the discourses of Justin with great pleasure, but I also learned of my parents to be a Christian." The Prefect inquired, "Where are thy parents?" "In Cappadocia," said Euelpistus. Another, named Hierax, being asked the same question, answered, "CHRIST is our true FATHER, and Faith our Mother by whom we believe in Him; as to the parents I had on earth, they are dead, and as for myself, I was brought hither out of Phrygia."

Rusticus then turned to Justin and said, "Listen to me, you that have the reputation of eloquence, and who believe that you are possessed of true knowledge, do you believe that if I have you torn from head to foot with the lashes of the scourge, you will go up to Heaven?"

Justin. If I suffer what you mention, I hope to receive the reward which those have already received who have observed the precepts of JESUS CHRIST. For I know that the grace of GOD is reserved for all those who shall live according to them to the end of the world.

Rusticus. You think then that you are going up to Heaven to receive some reward?

Justin. I do not *think* it, I *know* it; and am so certain of it, that I do not make the least doubt of it.

Rusticus. Let us come to the matter in hand, and that which requires the quickest despatch. Go all together, and sacrifice at once to the gods.

Justin. No man of understanding forsakes godliness for error and impiety.

Rusticus. If you do not obey our orders, you shall be tortured without mercy.

Justin. What we most of all desire is to suffer torments for our LORD JESUS CHRIST. For He it is that will give us confidence before His tribunal at which all men must appear.

The others added, "Make haste. Execute your orders. We are Christians, and will never sacrifice to idols."

Upon this the Prefect condemned them to be scourged and then carried away to be punished with death as the laws directed. After their martyrdom their bodies were carried away by the faithful and carefully buried.

Such was the glorious testimony of S. Justin Martyr the Philosopher.

LECTURE IX.

1. WE must now return to the venerable
 S. Polycarp, Bishop of Smyrna, and see how he merited
 the commendations of the Lord by the
 mouth of S. John;¹ how he fulfilled the
 charge so solemnly given him in the Epistle of S. Ignatius,² and continued to manifest even unto death the same loving, and yet firm and noble spirit, which breathes in that Epistle which alone of his writings has been preserved to us.³ And yet we have but little information concerning him during the sixty years he survived his

¹ Rev. ii. 9, 10.

² See Lect. VII., § 27, 28.

³ Lect. VIII., § 2—7.

martyred friend. One of his disciples, S. Irenæus, whom he had sent into Gaul, and who afterwards became Bishop of Lyons there, incidentally in a letter to one Florinus,¹ (with whom he had sat at S. Polycarp's feet, but who had been seduced by the heresies of Marcion,) gives us a picture of the saintly disciple of S. John :—

“These opinions, Florinus, to say the least, are not of sound doctrine,—these opinions agree not with the Church, and run those who embrace them into the greatest impiety. Even heretics themselves, who are out of the Church, never presumed to assert anything of this nature. This is not what we have been taught by the priests our predecessors who conversed with the Apostles. For when I was but a child, I saw you in the Lower Asia with Polycarp, endeavouring to recommend yourself to him,—you having then a considerable post at court. This I remember as well as what happened but yesterday; for the impressions we receive in childhood improve with the mind, and become a part of it; so that I could even describe the place where the blessed Polycarp used to sit when he spake; as also his actions, his manner of life, his outward form, and the discourses which he made to the people, the manner in which he told us of his having lived with S. John, and the other disciples who had seen the Lord,—that he recollected their discourse, and what he had heard them say concerning the Lord, His miracles, and His doctrine. All this Polycarp related agreeably to the Scriptures, having learned it from those who had seen with their eyes the Word of Life. God gave me grace at that time to attend very diligently to all these discourses, and to write them, not on paper, but in my heart; and by the mercy of God I now think upon them continually. And I can testify before God, that if that blessed and apostolical old man had heard anything like this which you assert, he would have stopped his ears, and would have cried out as he used to do; ‘O good God! to what times hast Thou reserved me, that I should hear such things?’ and then whether he were sitting or standing, he would have fled from the place where he heard it.”

This horror of false doctrine he had learned from the

¹ Quoted by Eusebius, Eccl. Hist. v. 20.

beloved Apostle; and we have seen it in his Epistle to the Philippians, when he says: "Whosoever confesses not that JESUS CHRIST is come in the Flesh is antichrist, and whosoever confesses not the martyrdom of the Cross is of the Devil. And whosoever perverts the oracles of GOD to his own lusts, he is the firstborn of Satan."¹

II.

S. Ignatius had charged him to be "careful of unity,"² and we have a remarkable proof of this care in the long journey which he undertook to Rome, when above eighty and probably ninety years of age, for the purpose of conferring with Anicetus, then Bishop of Rome, concerning the proper time for keeping Easter. It was the custom of Rome, Alexandria, and all the western Churches, to celebrate the anniversary of the Resurrection always on a Sunday. The Churches of Asia, on the other hand, alleging the example of S. John, had always kept it on the fourteenth day of the first month, after the manner of the Jews, whatever day of the week it might happen to be. Nothing shows more strikingly the unity of the Spirit, which made the primitive Church of one heart, and one soul, than the distress which the slightest disagreement caused to those loving hearts. They not only knew but realized in all its intensity that there is one Body, and one Spirit; one hope, one LORD, one Faith, one Baptism. They felt that one Body could have but one voice and one mouth. "Unbroken as yet lived on the miracle of the day of Pentecost, when the HOLY SPIRIT from on high swept over the discordant strings of human tongues and thoughts, of hearts and creeds, and blended all their varying notes into one holy unison of truth. From Syria and Palestine, and Armenia; from Asia Minor and Greece; from Thrace and Italy; from Gaul and Spain: from Africa and Egypt, and Arabia, and the Islands of the Sea; wherever any Apostle had taught, wherever any martyr had sealed with his blood the testimony of JESUS; from the polished cities or the barbarian hordes, throughout the whole circuit of the world, from east and west, from north and south, there floated up to CHRIST, the eternal High Priest of the Catholic Church,

¹ Ep. S. Polycarp, § 7; see Lect. VIII., § 5.

² S. Ign. ad Polyc. § 1.

one undivided harmony of praise."¹ And those whose hearts were thus attuned in heavenly concord, detected with keenest perception the least discordant note; and they could not bear that one portion of the Church should be fasting in the penitential garb of Lent, while another was rejoicing in the alleluias of Easter.²

Anicetus and Polycarp conferred together long and frequently upon this matter, but neither could convince the other of the authority of their respective customs. At length they agreed that each should follow the custom he had received, but that no breach of charity should be allowed on this account. They both united in the Holy Communion; and Anicetus, to show his entire unity with, and great respect for Polycarp, made him take the highest place, and consecrate the Holy Eucharist.³ Thus was the matter for the present set at rest. It continued however at times to disturb the peace of the Church, until it was finally concluded at the Council of Nice that Easter should always be celebrated on Sunday by all Churches without exception.

III.

S. Polycarp
encounters Mar-
cion at Rome.

S. Polycarp remained some little time at Rome, for the Christians there esteemed themselves greatly honoured by the presence of one who was a contemporary of the Apostles, and possessed the gift of prophecy.

While he was at Rome he met with the heretic Marcion, who having known Polycarp before in Asia, asked him if he recognized him. The Saint replied, "Yes; I recognize you as the first-born of Satan."⁴ During his stay he reclaimed many who had been seduced by Marcion and Valentinus, and the two leaders themselves professed to abjure their heresies, and were received into the Church. Marcion gave a sum of money which was returned to him when on his relapse he was excommunicated again.⁵

¹ Dr. Pusey, *Doctrine of Real Presence*, p. 721, slightly altered.

² Irvingites and Plymouth Brethren venture to assert in the face of authentic history, that after the Apostles' death the whole Church fell into disorder, and no unity existed. Upon this falsehood rests the whole of their respective systems.

³ S. Iren. iii. c. 3 gives this account, which is quoted by Euseb. Eccl. Hist. v. 24.

⁴ Euseb. Eccl. Hist. iv. 14, from S. Irenæus.

⁵ Epiph. Hær. 27, n. 6; Tertul. Præser. 30.

IV.

Hegesippus
the Christian
Historian.
Unity of Faith.

There was another celebrated man who visited Rome at this time. This was Hegesippus, who wrote a History of the Church in Five Books, all of which have however been lost with the exception of the

few extracts Eusebius has preserved in his History. Hegesippus states, in one of these, that he conversed with most of the Bishops as he travelled to Rome, and that he received the same doctrine from all. He mentions the Epistle of S. Clement to the Corinthians, and says, "The Church of Corinth continued in the true faith until Primus was Bishop there, with whom I had familiar conversation, as I passed many days at Corinth, when I was on the point of sailing to Rome, during which time also we were mutually refreshed in the true doctrine. After coming to Rome, I made my stay with Anicetus, whose deacon was Eleutherus. After Anicetus, Soter succeeded, and after him Eleutherus. In every succession, however, and in every city the doctrine prevails according to what is declared by the law, and the prophets, and by the Lord."¹

It is from Hegesippus that we have the accounts of the martyrdom of S. James of Jerusalem,² the interview of S. Jude's grandchildren with Domitian,³ and the martyrdom of S. Symeon, the cousin of our Lord.⁴

V.

Persecution at
Athens.
S. Dionysius
Bishop of Co-
rinth.
His Epistles.

The persecution which raged so furiously in Rome, and which, as we have seen, procured for S. Justin a crown of immortality, and associated the title of Martyr for ever with his name, extended over the whole Roman world. At Athens, Publius the

Bishop was martyred, and his flock were so scattered that they almost ceased to be a Church. His successor, Quadratus, however, succeeded in collecting them again, and in reviving their drooping faith. In this critical state of affairs the Athenian Christians received an encouraging letter from Dionysius the Bishop of Corinth, whose love and sympathy Eusebius testifies were imparted freely not only to his own people, but to others also. In this Epistle he states that Dionysius the

¹ Euseb. Eccl. Hist. iv. 22.

² Lect. IV. § 17.

³ Lect. VI. § 14.

⁴ Ib. § 24.

Areopagite, the convert of S. Paul, was the first Bishop of the Church at Athens.¹

S. Dionysius wrote also to the Lacedemonians instructions in religion and exhortations to peace and unity. He addressed likewise an Epistle to the Nicomedians, in which he refutes the heresy of Marcion.²

Epistles to Churches of Crete. "In an Epistle to the Church of Gortyna and to the other Churches in Crete, he commends their Bishop Philip for the numerous instances of fortitude that the Church under him evinced, according to the testimony of all, while he cautions them against the perversions of the heretics."³

He wrote an Epistle to the Church of the Gnosians in the same island of Crete. He exhorts Pinytus their Bishop not to load the brethren with too heavy a burthen with respect to continence, but to have regard to the infirmity of the generality of mankind.

Tatian, who had once sat at the feet of S. Justin, but who after his master's martyrdom fell into heresy, had lately begun to propagate a new sect called Eucratites, who forbade marriage altogether. And probably Dionysius feared that the zeal of the holy Bishop in extolling the blessings of Virginity, might carry him too far, and give some countenance to these heretics.

Pinytus wrote back an answer in which he testifies his respect and admiration for Dionysius, but exhorts him another time to impart stronger meat to his people, and to feed them with letters abounding in more perfect doctrine when he wrote again, lest if he continued to feed them with milk, they should imperceptibly grow old under a discipline calculated only for babes in Christ. The rest of the Epistle, however, shows that Pinytus was perfectly sound in the true Faith, and had a tender solicitude for his people.⁴

VI.

A.D. 168 (?)
Epistle to Soter
Bishop of Rome.

S. Dionysius wrote to the Church at Amastris in Pontus, and mentions Palmas their Bishop. In this Epistle he recommends many things with regard to marriage and the purity to be observed by those who enter that state. He also enjoins the Church to receive again with

¹ Euseb. Eccl. Hist. iv. 23.

² Ib.

³ Ib.

⁴ Ib.

kindness all that return again from any fall, whether of heresy or delinquency.

Besides these six Epistles of S. Dionysius, there is another addressed to the Church in Rome of which Soter was then Bishop, in which he mentions with thankfulness the liberality of the Roman Christians. As Rome was the capital of the world, it was natural that the Christians there should be more able to assist their brethren than those in other cities. And besides this, the respect in which the Church of Rome was held on account of the Apostles SS. Peter and Paul caused contributions for the saints to pour in from all quarters, as formerly to Jerusalem. We have seen in the Epistle of S. Clement the love which the Roman Christians had for their brethren at Corinth, and we find now that love still returned by the Corinthians, notwithstanding the lapse of nearly a hundred years. S. Dionysius writes: "This practice has prevailed with you from the very beginning, to do good to all the brethren in every way, and to send contributions to many Churches in every city. Thus refreshing the needy in their want, and furnishing to the brethren condemned to the mines what was necessary by these contributions which ye have from the beginning been accustomed to send. You, preserve as Romans the practice of your Roman ancestors; and this was not only kept up by your Bishop Soter, but even increased, as he not only furnished great supplies to the saints, but also encouraged the brethren that came from abroad as a loving father his children with words of comfort." In this letter Dionysius mentions the Epistle of S. Clement, showing that it was the practice even from the earliest times to read it publicly in the Church. "To-day," he writes, "we have been keeping the Lord's holy Day, in which we have read your Epistle. In reading which we shall always have our minds stored with admonition, as we shall also from that written to us before by Clement." It appears that some of S. Dionysius' Epistles had been corrupted by heretics, whom he calls "the apostles of the devil;" and who, he says, have filled them with tares. He adds: "It is not to be wondered at that some have attempted to adulterate the sacred

writings of the LORD, since they have attempted the same in works not to be compared with them."¹

VII.

A.D. 167.
Persecution at
Smyrna. Con-
stancy of Mar-
tyrs.

It was not probable that the Church of Smyrna, where S. Polycarp presided as a shining light to the whole of Asia, could long escape the persecution. One of the most touching and edifying documents of the early Church that has come down to us, is the Epistle containing an account of this persecution. It commences thus :—

"The Church of God which is at Smyrna to the Church of God which is at Philomelium,² and to all other dioceses³ of the holy and Catholic Church in every place, mercy, peace, and love be multiplied from God the Father, and our Lord Jesus Christ."

After a short preface, the writers give an account of the martyrs, their torments, their wonderful patience and consolations in the midst of their sufferings.⁴ (2) "Who would not," they say, "admire their courage and patience and love of their LORD? who, when so torn with scourges that one could see the very structure of their bodies, even to the veins and arteries, did yet hold out; so that all who stood around pitied and lamented them. Others again attained to such a degree of fortitude that none of them uttered even a cry or a groan, plainly showing to all of us that these martyrs of CHRIST, in that hour of their torment, were absent from the body, or rather that the LORD stood by and conversed with them. Wherefore, being supported by the grace of God, they despised all the torments of the world, and by the sufferings of a single hour redeemed themselves⁵ from the eternal torment. Hence the fire of their cruel tormentors was cold to them, for they had before their eyes escape from the fire which is eternal, and never shall be quenched; and

¹ Euseb. Eccl. Hist. iv. 23.

² Some MSS. read *Philadelphia*, which is rejected by Jacobson.

³ *παρoικίας*—*parishes*; applied originally to the territory under the charge of a Bishop.

⁴ Mart. S. Polyc. c. 1, 2.

⁵ *ἐξαρπαζόμενοι*. Compare Col. iv. 5; Eph. v. 16; Gal. iii. 13; iv. 5.

with the eyes of their heart they behold those good things which are laid up for them that endure; which ear hath not heard, nor eye seen, nor have entered into the heart of man, but which were revealed unto them by the LORD, since they were no longer men, but were already angels. Likewise they who were condemned to the wild beasts underwent dreadful torments, being made to lie upon spiked shells,¹ and tortured with divers other plagues, that if possible, by the length of their sufferings the tyrant might bend them to denial [of CHRIST]."²

VIII. One of these martyrs is mentioned by Germanicus name, Germanicus. He exhorted and martyred. S. strengthened those who were fearful by Polycarp called for. his own patience. Quadratus, the proconsul of Asia, "endeavoured to persuade him to consider his youth and to spare himself, but far from complying, when he was exposed to the wild beasts, he drew the animal towards himself, longing the more quickly to be delivered from a wicked and unjust world. Upon this the whole multitude wondering at the courage of the God-loving and God-reverencing race of Christians, shouted out, 'Away with the Atheists! Let Polycarp be sought for!'"³

IX. Among the Christians thus severely tried was one Quintus, a Phrygian. He had not Apostasy of the presumptuous Quintus. waited to be taken prisoner, but had of his own accord, with some whom he had persuaded, presented himself to the persecutors. But when the trial really came, and he saw the wild beasts, he was afraid; and the proconsul succeeded after some time in persuading him to swear by the emperor, and to sacrifice to idols. Upon this the writers remark, "For which cause, brethren, we do not commend those who offer themselves [for persecution]; since the Gospel teaches no such thing."⁴

X. When Polycarp was informed that he was called for, he was not disturbed, and at first resolved to remain in the city. But his friends persuaded him to retire to a

¹ κήρυκας.

³ Mart. S. Polyc. c. 3.

² Mart. S. Polyc. c. 2.

⁴ Ib. c. 4.

little village in the neighbourhood, "where he remained with a few others, doing nothing else, either by day or night, but praying for all, and for the Churches throughout the world, as he had been accustomed to do. And as he prayed, he saw a vision three days before he was taken; and behold the pillow under his head was burning with fire. He turned to those who were with him and said prophetically, 'I must be burned alive!'¹

(6.) "When those who sought for him drew near, he departed into another village, and his pursuers at once came thither. And when they found him not, they seized two boys, the second of whom, when tortured, confessed. For it was impossible that he should be concealed, when they who betrayed him were his own domestics. So the Irenæus² and elect magistrate, Herod by name, hastened to bring him into the lists, that he might receive his own portion, being made partaker of CHRIST, and they who betrayed him might receive the reward of Judas.

XI.

He is apprehended, and brought to the city.

(7.) "The officers therefore and horsemen, taking the young lad along with them, departed about supper time,—it being Good Friday,³—with their usual arms as though they were in pursuit of a robber. When they reached the place where he was, about the close of the day, they found him in a small house, lying in an upper chamber from which he might easily have escaped into another place, but he would not, saying: 'The will of God be done!' Hearing that they were come to the house he went down and spoke to them. They that were present wondered at his age and constancy, and that they had taken so much pains to apprehend such an old man. He, however, at once commanded meat and drink to be set before them the same hour, as much as they pleased; and begged them to give him one hour's liberty, that he might pray without disturbance. They gave him leave, and he stood and prayed, being full of the grace of God, so that for two whole hours he could not cease, to the

¹ Mart. S. Polyc. c. 5.

² An officer to whom the police regulations were entrusted, "Justice of the Peace."

³ Τῇ παρασκευῇ. See S. Luke xxiii. 54.

astonishment of all who heard him; insomuch that many repented of having come out against so godly an old man.

(8.) "As soon as he had finished his prayer, in which he made mention of all who had ever been acquainted with him, small and great, honourable and obscure, and of the whole Catholic Church throughout the world; the time being come for him to depart, they set him on an ass, and led him into the city, it being the Great Sabbath.¹

XII.

He resists at-
tempts to shake
his resolution.
Enter the Arena.

"Herod the Tetrarch, with his father Nicetas, met him in a chariot, and took him up to them into the chariot. They made him sit beside them and began to persuade him, saying: 'What harm is there in saying, 'Lord Cæsar!' and in offering sacrifice and the other rites, and so being safe?' Polycarp at first made no reply; but, when they continued to urge him, he said; 'I shall not do what you advise me.' They then, being unable to persuade him, reproached him with bitter words, and then thrust him violently off the chariot, so that his shin was laid bare by the fall. He, however, without turning, went on cheerfully with all haste as though he suffered no pain, and was led into the amphitheatre, where there was such a tumult that no one could be heard.

XIII.

S. Polycarp be-
fore the Pro-
consul.

He is con-
demned to be
burned alive.

(9.) "As Polycarp was going into the arena, there came a voice from heaven: 'Be strong and play the man, Polycarp!' No one saw the speaker, but those of our brethren who were present heard the voice. As he was led in, there was a great tumult when they heard that Polycarp had been taken. Presently, when he was brought forward, the proconsul asked him if he were Polycarp. He acknowledged it. He then pressed him to deny [CHRIST] saying: 'Have regard for thine old age,' and other like exhortations, as their custom is: 'Swear by the fortune of Cæsar; repent, and say, *Away with the Atheists!*'²

¹ I.e. Easter Eve.

² Αἶψα τοὺς ἀθεοῦς!

"Then Polycarp, looking with a severe countenance upon the whole company of ungodly Gentiles who were in the theatre, stretched forth his hand towards them, and said, looking up to heaven with a sigh, 'Away with the Atheists.'

"The Proconsul then urged him, saying: 'Swear, and I will release thee. Reproach CHRIST.'

S. Polycarp. "Eighty and six years have I been His servant,¹ and He has never done me a wrong. How then can I blaspheme my King, Who has saved me?

Proconsul. (10.) "Swear by the fortune of Cæsar.

S. Polycarp. "If thou vainly imaginest that I should swear by the fortune of Cæsar as thou callest it, and pretendest not to know me, and what I am, hear me openly confess 'I am a Christian.' And if thou wouldest know the meaning of Christianity, appoint a day, and thou shalt hear.

Proconsul. "Persuade the people.

S. Polycarp. "To thee have I offered to give a reason of my faith, for we are taught² to pay to the powers and authorities which are ordained of God, the honour which is due, provided it be not injurious to ourselves. But as for the people, I do not count them worthy that I should make a defence before them.

Proconsul. (11.) "I have wild beasts ready, to them will I cast thee except thou change.

S. Polycarp. "Call for them then, for a change from the better to worse is not permitted to us. But it is good for me to be translated from grievous [sufferings] to just [rewards].

Proconsul. "Seeing thou despisest wild beasts, I will cause thee to be devoured by fire unless thou repent.

S. Polycarp. "Thou threatenest me with a fire which burns for an hour, and in a little while is extinguished. For thou knowest not the fire of the judgment to come, and of the eternal punishment reserved for the ungodly. But why tarriest thou? Bring forth what thou wilt.

(12.) "Having said these and other words, he was filled

¹ This would place S. Polycarp's conversion A.D. 83. Some, as Cave, Ussher, and Pearson, have inferred from this that he was baptized in infancy, and was now 86 years old.

² Rom. xiii. 1, 7.

with confidence and joy, insomuch that his very countenance was full of grace, so that not only was he serene and undisturbed at what was spoken to him, but on the contrary the Proconsul was confounded, and sent his own herald to proclaim three times in the middle of the amphitheatre,—‘*Polycarp has confessed himself a Christian.*’

“On this, the whole multitude both of Gentiles and Jews¹ who dwelt in Smyrna, being full of fury, shouted out with a loud voice, ‘This is the teacher of Asia, the father of the Christians, the overbrower of our gods, he who teaches many not to sacrifice to or worship the gods.’ With these words they cried out, and desired Philip, the Asiarch² to let loose a lion upon Polycarp. Philip said that he could not, as the wild beast shows were over. They then with one accord clamoured that Polycarp should be burnt alive. . . . (13.) This was no sooner said than done. The whole multitude at once collected together, out of the baths and workshops, wood and fagots; the Jews in particular being, as they are wont, most forward in assisting them.

xiv. “When the pile was ready, Polycarp laid
S. Polycarp at
the stake.
aside all his upper garments, and loosing his
girdle, endeavoured also to undo his sandals.
This he had not before done, since he had always some of the faithful who contended which should be the first to minister to his person, for he had been treated with every respect on account of his holy life, even before he was honoured with martyrdom. Presently the instruments prepared for the pile were put about him, but as they were also going to nail him [to the stake], he said, ‘Leave me thus. For He Who gives me strength to endure the fire will also enable me, without your secur-

¹ The violent part which the Jews took in this persecution, strikingly illustrates Rev. ii. 9, “The blasphemy of them which say they are Jews and are not, but are the synagogues of Satan.” The whole of the Epistle to the Church of Smyrna receives fresh light when compared with the account of this persecution, especially the words addressed to S. Polycarp himself,—“Be thou faithful unto death, and I will give thee a crown of life.” Rev. ii. 8—11.

² The officer entrusted with the management of the public shows, &c. See Acts xix. 31; Lect. III. § 11.

ing me by nails, to remain at the pile without moving.' (14.) They therefore did not nail him, but only bound him.

His last prayer. "Polycarp, being thus bound with his hands behind his back, like a ram chosen for an offering out of a great flock, and prepared to be a burnt-sacrifice acceptable to GOD, looked up to heaven, and said,—

"O LORD GOD Almighty, FATHER of Thy Well-beloved and Blessed SON JESUS CHRIST, by Whom we have received the knowledge of Thee, the GOD of Angels and powers, and of every creature, and every generation of the just who live in Thy sight; I give Thee hearty thanks that Thou hast counted me worthy of this day and hour, that I should have a part in the number of Thy Martyrs, in the Cup of Thy CHRIST unto the resurrection of eternal life both of soul and body in the incorruption of the HOLY GHOST. Grant that I may with them be accepted in Thy sight this day as a fat and acceptable sacrifice, according as Thou hast before ordained and declared, and brought it to pass, O Thou unerring and true GOD. For this and for all things else I praise Thee, I bless Thee, I glorify Thee,¹ through the eternal and heavenly High Priest, JESUS CHRIST, Thy beloved SON, with Whom to Thee and the HOLY GHOST, be glory both now and for ages to come. Amen.'

(15.) "As soon as he had uttered, 'Amen,' and had finished his prayer, the fire-men applied the fire. And when the flames began to blaze to an immense height, a great wonder appeared to us who were permitted to witness it, and were also spared to relate to others what happened. For the flame forming a vault-like appearance, like the sail of a ship filled out with the wind, encircled the body of the Martyr all round, and he was in the midst, not like flesh burning, but like bread being baked, or like gold or silver glowing in the furnace: moreover, we perceived a sweet odour like that which comes from frankincense, or some other

¹ It seems natural to suppose that the dying Saint had in his mind the *Gloria in Excelsis*, whose origin is lost in antiquity.

precious spices. (16.) At last, when these wicked men saw that his body could not be consumed by the fire, they ordered the *confeator*¹ to go near and thrust in his sword. And when he did this, there came out of his left side² so great a quantity of blood as extinguished the fire, and amazed all the people at what a difference there is between unbelievers and the elect, of whom this most admirable Polycarp was one, being in our times Bishop of the Catholic Church in Smyrna, and an apostolical and prophetical teacher, for every word that proceeded out of his mouth has been, and shall be fulfilled.

xv.

(17.) "When the envious, slanderous, and wicked adversary of the race of the just, saw the greatness of his martyrdom, and considered how blameless had been his conversation from the beginning; and that he was now crowned with the crown of immortality, having beyond all question received his reward; he took care that not the least relic of his body should be taken away by us, although many desired to do it, and to have a share in his holy flesh. He therefore suggested to Nicetas, the father of Herod, and brother of Alcè,³ to go to the governor, and prevent his giving the body to be buried: 'lest,' said he, 'forsaking Him that was Crucified, they should begin to worship this Polycarp.' This he said at the suggestion and instigation of the Jews, who also watched lest we should take him out of the fire; for they did not know that it is impossible for us ever to forsake CHRIST, who suffered for the salvation of the saved throughout the whole world, or to worship any other. For Him, who is the SON of GOD, we do indeed adore;⁴ but the Martyrs we love⁵ as the disciples and imitators of the LORD, and this rightly, because of their exceeding great devotion to their beloved King and Mas-

¹ Whose business it was to make an end of those beasts that were left wounded in the amphitheatre.

² ἐπ' ἀριστερᾷ, so Le Moyne and Jortin read: περιστερὰ is the ordinary reading, and in the accounts of later martyrs the appearance of a dove is more than once mentioned as accompanying their departure.

³ Mentioned by S. Ignatius ad Smyrn. c. xiii. as a distinguished Christian lady.

⁴ προσκυνούμεν.

⁵ ἀγαπῶμεν.

ter. God grant us also to be partakers and fellow disciples with them!

(18) "The centurion, therefore, seeing the contention of the Jews put his body in the middle of the fire and burned it. And thus we afterwards took up his bones, more precious than the richest jewels, more tried than gold, and deposited them where it was sitting. And there being gathered together as best we may, with joy and gladness, the Lord will grant us to celebrate the birthday of his martyrdom, both for the memory of those who have suffered, and for the exercise and preparation of those who shall suffer hereafter.

XVI

Conclusion of
the Epistle

(19.) "Such were the acts of the blessed Polycarp, who, with those from Philadelphia, was the twelfth who suffered martyrdom in Smyrna. Yet he alone is commemorated by all, inasmuch that he is spoken of in every place even by the Gentiles. He was not only an eminent teacher, but also a glorious Martyr; and his martyrdom all desire to imitate, as having been conformable to the Gospel of CHRIST. For having by his patience overcome the unjust prince, and so received the crown of immortality, he now with the Apostles and all the just glorifies with exceeding great joy God even the FATHER, and blesses our Lord JESUS CHRIST, the Saviour of our souls and Governor of our bodies, and the Shepherd of the Catholic Church throughout the world."

The writers of this simple and yet glorious account of S. Polycarp, beg the Christians to whom they write to forward the Epistle to other more remote Churches; and then after some salutations, and a particular mention of the date of the Saint's martyrdom, viz. March 26th,¹ Easter Eve, at the eighth hour, they conclude with praise to God for the salvation of His chosen Saints.

XVII.

Conclusion.

The translation of S. Polycarp from the Church militant to the Church triumphant, reminds us that the last of those who had seen and conversed with the Apostles, had now passed out of this world. Great however as was the grief of

¹ So one MS. which Ussher thinks ought to be followed, though the usual reading makes it April 25th.

those who had lost their venerated teacher, no change is manifested in the discipline of the Church ; and though the Martyrdom of the last of the Apostolic Fathers forms a fitting conclusion for a Series of Lectures on the History of the Church of God, yet there is no real break in that History, for it is the History of a living Body whose life is the ever living SPIRIT of God.

We have traced, so far as it has been given us to do so, the operations of that Blessed Spirit from the day when He came down to inhabit the mystical Body of CHRIST to the time when He endued S. Polycarp with heavenly strength to offer up his life as a sacrifice to God. The first few pages of the history of His operations have been written under His own inspiration, and therefore His Presence is more easily discernible. But He was to abide with the Church for ever, and had we only an inspired History of the Church we should see as angels do,¹ through all her various fortunes, failings, falls and risings again, that same Ever Blessed SPIRIT, often grieved, sometimes quenched, yet never ceasing to quicken and inspire, to comfort and arouse, to unite and to bind together, to testify of JESUS, and to conform to His Image, to lead into all truth, and to sanctify with every spiritual gift the One Holy Catholic Apostolic Church of God.

¹ Eph. iii. 10.

CHRONOLOGICAL TABLE FROM THE DESTRUCTION OF JERUSALEM TO THE MARTYRDOM OF S. POLYCARP.

ROMAN EMPEROR.	A.D.	THE CHURCH	AT ROME,	ALEXANDRIA,	ANTIOCH,	JERUSALEM.
VESPASIAN	71	S. TIMOTHY, ^(?) CLEMENT <i>Bp. Ephes.</i>	ANNIANUS	IGNATIUS	S SYMEON	
Christians		return from Pella to Jerusalem. Ep. of S. Barnabas ^(?)				
TITUS	79	Cerinthus spreads his heresies through Syria and Asia Minor.				
DOMITIAN	81	S. POLYCARP, <i>Bp. Smyrna.</i> The Pastor of S. Hermas early in this reign.				
	84 ^(?)	Ep. of S. ^(?) ANACLETUS	ABILIUS			
2nd PERSECUTION	95	Flav. Clemens, and Acll. Glabrio, <i>Martyred at Rome</i> , with others. S. JOHN banished to Patmos. The Apocalypse. S. Timothy martyred, succeeded by Onesimus.				
NERVA recalls	97	eriles, and stops persecution. S. JOHN returns to Ephesus.				
TRAJAN	98	Gospel and Epistles of S. JOHN	CERDO			
	100	S. JOHN the EVANGELIST dies at Ephesus.				
	101	S. PAPIAS, <i>Bp. Hierapo.</i>	EUARESTUS			
3rd PERSEC.	104	S. SYMEON <i>Martyred at Jerusalem.</i>			JUSTUS	
T. at Antioch.	107	condemns S. IONATIUS to the lions at Rome ^(?) PUBLIUS, <i>Bp. Athens, Mart.</i>	HEROS		ZACCHAEUS	
	110	ALEXANDER	PRIMUS		TOBIAS	
LETTER	111	TO PLINY FORBIDDING CHRISTIANS TO BE SOUGHT FOR			BENJAMIN	
HADRIAN	117	XYSTUS			JOHN	
4th PERSEC.	119	QUADRATUS, <i>Bp. Athens</i>	JUSTUS		MATTHIAS	
H. visits	121	Alexandria. At Athens receives Apology of Quadratus and Aristides.				
LETTER	?	TO MINUC. FUNDANUS AGAINST FALSE ACCUSERS	PHILIP			
	128	TELESPHORUS	CORNELIUS		SENECA	
	130		EUMENIUS		JUSTUS	
					LEVI	
					EPHRES	
Jews REBEL	132	under Darchochab, are besieged in Jerusalem, defeated and			JOSEPH	
expelled	135	from Palestine. Succession of Bishops of Circumcision ends			JUDAS	
Jerusalem		rebuilt as Aelia Capitolina. First Gentile Bishop			MARCUS	
ANTONINUS	138	HYGINUS	S. TELESPHORUS, <i>Martyred.</i>			
PIUS		Heresies of Valentinus, Cerdo, and Marcion.				
1st Apology		of S. Justin, presented to the Emperor at Rome.				
LETTER	140	TO COMMON ASSEMBLY OF ASIA IN FAVOUR OF CHRISTIANS.				
	141		HEROS		CASSIANUS	
	143	PIUS	MARCIAN		PUBLIUS	
	153		CELADION		MAXIMUS	
	156	IANICETUS	Hegesippus the historian travels to Rome.			
	?	S. POLYCARP visits Rome on the Paschal Question.				
	?	S. Justin's dialogue with Trypho at Ephesus.				
M. AURELIUS	161	Several Martyrdoms at Rome and elsewhere.			JULIAN	
5th PERSEC.		of S. Justin, presented to the Senate.			CAIUS	
2nd Apology	165	Martyrdom of S. JUSTIN and others at Rome.			SYMMACHUS	
Apology of	166	S. Athenagoras.			CAIUS	
	167	S. DIONYSIUS, Bp. Corinth	AGRIPPINUS		JULIAN	
		S. POLYCARP <i>Martyred at Smyrna</i> , succeeded by Papius			CAPITO	
	168	ISOTER	THEOPHILUS		VALENS	
					DOLICHIANUS	
					NARCISSUS	

N.B. The names of the Bishops of the principal sees are arranged beneath the name of the see, and on the same line with the date of their succession.

With the exception of JUSTUS, MARCUS, and NARCISSUS, the dates of the Bishops of Jerusalem are unknown. Other uncertain dates are indicated by (?) before the name.

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